

\*\*\*\*\*

*A Serious and Pathetical Description*  
OF  
**HEAVEN**  
AND  
**HELL,**

According to the Pencil of the  
**HOLY GHOST;** and the  
best *Expositors*: sufficient (with the blessing of **G O D**) to make the worst of  
men hate *Sin*, and love *Holiness*.

Being five *Chapters* taken out of a *Book* entituled;  
*The whole Duty of a Christian*: Composed  
by **R. YOUNG** of *Roxwell in Essex, Florilegus*.

**CHAP. XIX.**

*Section I.*

**T**HUS as the Unbeliever and Disobedient is cursed in every thing, and where-ever he goes, and in whatsoever he does: Cursed in the City, and cursed also in the field; cursed in the fruit of his body, and in the fruit of his ground, and in the fruit of his Cartell: Cursed when he cometh in, and cursed also when he goeth out; cursed in this life, and cursed in the life to come; as is at large exprest, *Deut. 28*. So the Believer that obeyes the voice of the Lord, shall be blessed in every thing he does;

wherever he goes, and in whatsoever befalls him; and so promise in the former part of the same Chapter, and as I have proved in the eleven foregoing Sections. Yea, God will bless all that belong unto him; for his children and posterity, yea many generations after him shall fare the better for his sake. *Exod. 20. 6. Gen. 20. 27. Isa. 54. 19. & 65. 8. Rom. 11. 28. Gen. 18. 25, 29, 31, 32. & 26. 24. & 39. 5. 1 King. 11. 12, 32, 34. & 15. 4. 2 King. 8. 19. & 19. 34. Isa. 37. 33. & 44. 24. Matth. 24. 22.* yea, the very place where he dwells, perhaps the whole Kingdom he lives in. *Gen. 39, to 48 Chap.* Whereas many, yea, multitudes, *Numb. 23. 18. Deut. 1. 37. & 3. 26. Psal. 105. 32.* even a whole Army, *Joshua 7. 4,* to 14. yea, his childrens children unto the third and fourth generation, fare the worse for a wicked man, and an unbeliever. *Exod. 20. 5.* Besides, his prayers shall profit many; for he is more prevalent with God, to take away a judgment from a people or a Nation, then a thousand others, *Exod. 17. 11, 12, 13.* And he counts it a sin to cease praying for his greatest and most malicious enemies. *Sam. 12. 23.* Though they like fools, would (if they durst, or were permitted,) cut him off, and all the race of God's people, *Psal. 83. 4. Hester. 3. 6, 9, 13.* Which is as if one with his hatchet should cut off the bough of a Tree upon which he standeth. For they are beholding to Believers for their very lives: yea, it is for their sakes, and because the number of Christs Church is not yet accomplished, that they are out of Hell. But to go on, as all things (*viz.*) poverty, imprisonment, slander, persecution, sickness, death, temporal judgments, spiritual desolutions; yea, even sin and Satan himself, shall turn together for the best unto those that love God, as you have seen: So all things shall turn together for the worst unto them that hate God, as all Unbelievers do, *Rom. 1. 30. John 15. 18.* even the mercy of God, and the means of grace, shall prove their bane, and inbase their damnation: yea, Christ himself that only summum bonum, who is a Saviour to all Believers, shall be a just revenger to all Unbelievers: and bid the one, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels,* *Matth. 25. 41, 46.* Which shall be an everlasting departure, not for a day, nor for years of daies, nor for millions of years, but for eternity; into such pains, as can neither be expressed nor conceived, *Jude 6. 7. Rev. 20. 10. Matth. 3. 12. Heb. 6. 2.*

*Seit. 2.* Wickedness hath but a time, a short time, a moment of time; but the punishment of wickedness is beyond all time; *There shall be no end of plagues to the wicked man,* *Prov. 24. 20.* *Their worm shall not die, neither shall their fire be quenched,* *Isa. 30. 33. & 66. 24. Matth. 5. 41. Mark. 9. 44.* And therefore it is said, *the smoke of their torments doth ascend for ever and ever,* *Rev. 4. 12. & 20. 10.* So that if all the men that ever have, or shall be created, were Briareus-like hundred-handed, and should at once take pens in their hundred hands, and do nothing else for ten hundred thousand millions of years, but sum up in figures as many hundred thousand millions, as they could; yet never could they reduce to a totall, or

confine

confine within number this triflyllable word [*Eternall*,] or that word of four syllables [*Everlasting*.]

Now let such as forget *God*, but seriously consider this ; it will not be an imprisonment during the *Kings* pleasure, but during the *King of Kings* pleasure : It is not a captivity of *seaventy years*, like that of the *children of Israel* in *Babylon*; for that had an end : nor like a captivity of *seaventy millions of generations* ; for that also would in time be expired : but even for ever. The wicked shall live as long in *Hell*, as there shall be a just *God* in *Heaven*.

Here we measure time by *dayes, moneths, years* ; but for *Eternity*, there is no *Arithmetitian* can number it, no *Geometrician* can measure it : For suppose the whole world were turned into a mountain of sand, and that a little *Wren* should come every thousand year, and carry away from that heap but one grain of the sand, what an infinite number of years would be spent and expired, before the whole heap could be fetcht away ? but admit a man should stay in torments so long, and then have an end of his woe, it were some comfort to think, that an end will come : but alas ! when she hath finished this task a thousand times over, he shall be as far from an end of his anguish, as ever he was the very first hour he entred into it.

Again, Suppose thou shouldest lye but one night grievously afflicted with a raging fit of the stone, strangury, tooth-ach, pangs of travell, or the like ; though thou hadst to help and ease thee, a soft bed to lye on, friends about to comfort thee, Physicians to cure thee, all cordial and comfortable things to aswage thy pain ; yet how tedious and painfull would that one night seem unto thee ? how wouldest thou tosse, and tumble, and turn from one side to another ! counting the clock, esteeming every minute a moneth, and thy present misery unsupportable. What then will it be to lye in flames of fire ? ( to which our fire is but ayre in comparision, ) fire and brimstone, kept in the highest flame by the unquenchable wrath of *God*, world without end ; where thou shalt have nothing about thee but darkness and borrou ; wayling and wringing of bands, desperate yellings and gnashing of teeth ; thy old companions in vanity and sin, to ban and curse thee ; the Devils insulting over thee, with cruelty and scorn ; the never-dying worm of conscience, to feed upon thy soul and flesh, for ever and ever. O everlasting eternity ! a never-dying life, an ever-living death !

Which yet is but just with *God*, for if thou mightest have lived for ever, thou wouldest have sinned for ever. If *God* would everlastingly have spared thee, thou wouldest have everlastingly hated and provoked him. What then can be more equall, then that thou shouldest suffer everlastingly ?

O then bethink thy self of this word *eternall* and *everlasting*, and ponder upon it : yea do but indeed beleve it, and it will be enough to break thine hard heart, and make it relent and repent, and thereby prevent the wrath to come. It will put thee to a demur, what have I done ? what

*A serious and pathetical Description of Heaven and Hell.*

am I now about? whether will this course tend? how will it end? what will become of me if I go on? in *chambering and wantonness, surfeiting and drunkenness, strife and envying, swearing, prophaneness, earthly mindedness, and the like?* For *indignation and wrath, tribulation and anguish, shall be upon the soul of every one that doth evil, and continueth therein, as the Apostle witnesseth, Rom. 2. 8, 9.* O then! *break off thy sins without delay, and let there be an healing of thine errors.*

*Sell. 3.* Neither is the extremity of pain inferiour to the perpetuity of it, it is a place full of horreur and amazedness; where is no remission of sin, no dismissal of pain, no intermission of sense, no permission of comfort; its torments are both intolerable and interminable: and can neither be endured, nor avoided, when entred into, *Ret. 19. 20. & 20. 14. & 18. 6. Matth. 23. 30. 2 Pet. 2. 4. Heb. 10. 27. Jude 6.*

The plagues of the first death are pleasant, compared with those of the second: For mountains of sand were lighter, and millions of years shorter, than a tithe of those torments, *Rev. 20. 10. Jude 7.* It is a death which hath no death; it hath a beginning, it hath no ending, *Matth. 3. 12. Isa 66. 24.*

The pain of the body, is but the body of pain; the anguish of the soul, is the soul of anguish: For should we first burn off one hand, then another, after that each arm, and so all the parts of the body, it would be deemed intolerable; and no man would endure it for all the profits and pleasures this world can afford; and yet it is nothing to the burning of body and soul in hell. Should we endure ten thousand years torments in hell, it were grievous; but nothing to eternity: Should we suffer one pain, it were miserable enough; but if ever we come there, our pains shall be for number and kinds, infinitely various, as our pleasures have been here; every sense and member, each power and faculty both of soul and body, shall have their severall objects of wretchedness, and that without intermission, or end, or ease, or patience to endure it, *Luk. 12. 5. & 16. 23. Matth. 3. 12. & 5. 22. & 23. 33.*

The Schools affirm, that the least torture in Hell, exceeds the greatest that can be devised by all the men on earth; even as the least joy in Heaven, surpasseth the greatest comfort here on earth. There is scarce any pain here on earth, but there is ever some hope of ease, mitigation, or intermission; of some relief or deliverance: but in Hell, their torments are easeless, endless and remediless; unsufferable, and yet inevitable, and themselves left hopeless, helpless, pityless.

It were misery enough, to go a long journey in shoes too short, and too freight; nor would any money hire one to do it, that had made some way: but let a mans case here be what it will; be it head ach, tooth ach, collick, gout, burning in the fire, and the like grievous pains; yea should all these and many more meet together in one man, at one instant, they would come infinitely short of the pains of Hell; for there pains are universal. As the eyes shall be tormented with ugly and fearfull sights, of ghastly



*A serious and patheticall description of Heaven and Hell.*

*Fiery spirits*; the ears with hideous screeching, and crying out, howling and yelling like *Dragons*; the tongue with draught and thirst, craving with the rich glutton in hell, but so much water, as *Lazarus* might bear on the tip of his finger to cool their tongues; and yet this is justly denied them. And for the minde, that is filled with horror, and ghastly terrors, &c. in so much that *Chrysostom* saith, that all these, or if there be any thing more grievous then these, they are all but as the stinging of Ants, to the lashes of these *Scorpions*; but as drops, to those vials of wrath; as Sparks to that flame. So that it were happy for reprobate spirits, if they were in no worse condition, then so many *Toads* or *Serpents*. As consider, if a dark dungeon here be so loathsome, what is that dungeon of eternall, of utter darkness? If materiall fire be so terrible, what is Hell fire? Here we cry out of a burning fever, or, if a very soall from the heart do but light on our flesh, O how it grieves us; we cannot hold our finger for one minute in scalding lead; but there both body and soul, shall fry in everlasting flames, and be continually tormented, by infernall fiends: whose society alone, would be sufficiently frightfull. For

*Self. 4.* If *David* cried out, *Woe is me that I remain in Mesbek*, and have mine habitation among the tents of *Kedar*? how shall their state be, who shall be constrained to dwell with *Satan*, and to take up their lodgings for ever, among those troops of reprobates and infernall fiends? It was an heavy doom, that was passed upon *Nebuchadnezzar*, that he should be driven from men, to dwell with the beasts of the field; but what was this, in comparison of that other? to be cast out of the presence of *God* and *Christ*, the glorified Saints and Angels; to dwell amongst Devils and the damned. If a house be haunted with spirits, one would not dwell in it for any thing, nay not lodge in it for one night; what is it then to be billeted with hellish fiends and furies for ever? If the sight only of a seeming Ghost, does almost exanimate a man in this life; what shall the horrible sight of *Belzebub*, and his legions of Devils, which shall last for ever?

Is one hours twitches of the worm of conscience here; yea is one minutes twitch of a tooth pulling out, so unsufferable; what is a thousand years? what is eternity of Hell torments? If the glutton being in hell in part only, (*viz.* in soul) yet cried out, that he was horribly tormented in that flame; what, think we, shall that torment be, when body and soul come to be united in torment? It being just with *God*, that as they have been like *Simeon* and *Levi*, brethren in evil, and have sinned together impenitently; so now they should also suffer joyndly together without impunity. *2 Cor. 5. 10.*

The Spirit of *God*, to shaddow forth unto us the unspeakable pains of Hell, names and entitles it in the word, by such things, as to us are most grievous and terrible: calling it a place of everlasting torments, a bottomless pit of darkness, utter darkness, where is weeping for grief, and gnashing of teeth for malady and madness. A worm ever gnawing, never dying, fire, unquenchable fire, a furnace of fire, a lake that burneth with fire

and brimstone; and then the torment of the former, what more acute? then the smell of the latter, what more noysome?

*Austin* saith, that fire is not like the fire on our hearths, in our chimnies: ours was created for comfort, that for torment: ours is artificiall, made by the hand of man, and blown up by his short puff; that other is ordained of old, and prepared by God himself, and kindled by the breath of the Lord. Our fire may be quenched, but that is unquenchable fire. It is like that in *Exod. 3.* which made the bush burn, and yet consumed it not. The brickkilnes of Egypt, the furnace of Babell, were but as the blaze of a brush bavin to this tormenting Toppet, prepared of old, *Isa. 30.* He hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone, doth kindle it, *vers. 33.* In a word, the pains of Hell are more exquisite, then all the united torments that the earth can invent. *Tytus* his Vulture, though feeding on his liver, was but a flea-biting to that worm which knoweth their hearts and dieth not. *Isa. 66. 24.* *Ixion* his wheel, is a place of rest, if compared with those billowes of wrath, and that wheel of Justice, that is in Hell brought over the ungodly. The task of *Danaus* his daughters, is but a sport, compared with this torture. Yea the pains and sufferings of the damned, are ten thousand times more then can be imagined by any heart under Heaven, and can rather (through necessity) be endured, then expressed. It is a death never to be painted to the life; no pen nor pencil, nor art, nor beaut, can comprehend it, *Matth. 18. 8, 9, 10. & 25. 30. Luke 16. 23, 24. 2 Peter 2. 4. Isa. 5. 14. & 30. 33. Proverbs 15. 11.* Yea were all the land paper, and all the water ink; every plant a pen, and every other creature a ready Writer, yet they could not set down the least piece of the great pains of hell-fire.

Now add eternity to extremity, and then consider hell to be hell indeed. For if the Ague of a year, or the Collick of a moneth, or the Rack of a day, or the burning of an hour be so bitter here; how will it break the hearts of the wicked, to feel all these beyond all measure, beyond all time? yet is all this truth; save that it comes far short of the truth; this is much, it is not near all. For, as one said, nothing but the eloquence of *Tully* could sufficiently set forth *Tully's* eloquence; So none can express these everlasting torments, but he that is from everlasting to everlasting. And should either man or Angel go about the work; when (with that *Philosopher*) he had taken a seven-nights-time to consider of it; he might ask a fortnight more, and at the fortnights end, a moneth more, and be at his wits end, at the worlds end, before he could make a satisfying answer; other then his was, that the longer he thought of it, the more difficult he found it.

So that it is an evil and bitter thing, to depart from the living God. as it is a just thing, (if men will so doe) that they should be so served: as observe but their retaliation; they pressed him under their sinnes, he will load them with his fury and indignation; they heaped up their sinnes as high as Heaven, the fire which is kindled in his anger, shall burn us to the lowest hell.

We

*A serious and pained Description of Heaven and Hell.*

We poor mortals, (untill God does bring us from under the power of Satan unto himself) do live in the world, as if Hell were not so hot, nor the Devil so black, as indeed they are: as if Hell and Heaven, were the one not worth the avoiding, the other not worth the enjoying: but the heat of fire was never painted, and the Devil is more deformed then represented on the wall. There are unspeakable torments in Hell; as well as unspeakable joyes in Heaven.

Nor will this be the case of the desperately wicked alone, those murderers of the earth, those bellish miscreants, those bodily and visible devils, cursing and blaspheming drunkards and shedders of blood; but of all impenitent sinners. As for instance: They who have lived in the fire of lust here, must not think much to be scorched in the flames of hell hereafter, Heb. 13. 4. Rev. 21. 8. & 22. 15. The deceiver is a devil above ground, his tongue is already set on fire from hell, James 3. 6. Rev. 16. 10, 11. which does sadly preface, what will be his portion for ever, unless repentance quench those flames; and so of the like offenders: Psal. 9. 17. Rev. 22. 12.

Self, 5. Now what heart would not bleed, to see men run headlong into these tortures that are thus intolerable? Dance hoodwinks into this perdition? O that it were but allowed to the desperate ruffians of our dayes, that swear and curse, drink and drab, rob, shed blood, &c. (as if Heaven were blind and deaf to what they do) to have but a sight of this Hell, how would it charm their mouths, appale their spirits, strike fear and astonishment into their hearts? Yea the Church and they would be better acquainted, which are now perpetual strangers. For I cannot think they would do thus, if they did but either see or foresee, what they shall one day (without serious and unfeigned repentance) feel; Oh that men would believe and consider this truth, and do accordingly!

Oh that thou wouldst remember, that there is a day of account, a day of death, a day of judgment coming! Heb. 9. 27. Matth. 25. wherein the Lord Jesus Christ shall be revealed from heaven, with his mighty Angels in flaming fire, to render vengeance unto them which obey not his Gospel; and to punish them with everlasting perdition, from the presence of the Lord, and from the glory of his power, as the Apostle speaks, 2 Thes. 1. 7, 8, 9. Jude 15. Isa. 33. 14. Matth. 25. 46.

As consider seriously, I beseech you, whether it will not be worth the while, so to foresee the torments of Hell, that you may prevent them. Or if otherwise, will ye not one day wish you had, when death comes and arrests you to appear before the great and terrible Judg of all the world? Luke 16. 23, to 32. Matth. 13. 30, 38. at which time an Assizes or Quarter-Sessions shall be held within thee, where Reason shall sit as Judg, and Satan shall put in a Bill of Indictment, as long as that Book in Zechary, Chap. 3. 2. Ezek. 2. 9, 10. wherein shall be alleged all the evil deeds that ever thou hast committed; and all the good deeds that ever thou hast omitted; with their severall circumstances that may aggravate them, Eccles. 11. 9. & 12. 14. and all the curses and judgments that are due to every sin: thine own

**A serious and pathetic Description of Heaven and Hell.**

conscience shall accuse thee, and thy memory shall give bitter evidence against thee: and thou shalt condemn thy self before the just condemnation of thy Judge, who knows all thy misdeeds better then thy self, Job. 34. 20. Which sins of thine will not then leave thee, but cry unto thee, *We are thy marks, and we will follow thee.* Rev. 18. 23.

And then who can sufficiently express what thy grief and anguish will be, when the summons both of the first and second death do overtake thee at once? Prov. 1. 27. And when at once thou shalt think of thy *sin past*, thy *present misery*, and the terror of thy torments to come; and how thou hast made *Earth* thy *Paradise*, thy *belly* thy *God*, and *lust* thy *Lam*; so *sowing vanity*, and *reaping misery*. And finding that as in thy *prosperity* thou neglectedst to serve God; so now in thy *adversity* God refuseth to save thee, Prov. 2. 24 to 32. Ezek. 33. 23. When thou shalt call to minde the many warnings thou hast had of this dolefull day, from Christs faithful *Ambassadors*; and how thou then madest but a mock or jeer at it, Prov. 1. 25. and think how for the short sinfull pleasures thou hast enjoyed, thou must endure eternall pains, Luk. 16. 24, 25. & Rev. 6. 12, to 18. Which yet thou shalt think most just and equall; saying, as I have deserved, so I am served; for I was oft enough offered mercy, yea treated to accept thereof; but I preferred the pleasing of my senses, before the saving of my soul; and more regarded the words of wicked men, and the allurements of Satan, then the Word of God, or the motions of his holy Spirit, Prov. 1. 24, &c. Mark 16. 16. And (which I would have thee think upon). *Hell fire is made more hot, by neglecting so great salvation.* Heb. 2. 3. *This is the condemnation* (says our Saviour, none like this) *that light is come into the world, and men loved darkness rather then light, because their deeds were evil.* John 3. 19. Now salvation is freely offered, but men reject it; hereafter they would accept of salvation, but God will reject them. Yea then a whole world (if thou hadst it) for one hours delay, or respine, that thou mightest have space to repent, and sue unto God for mercy: but it cannot be, because thy body, which joyned with thy soul in thy sinfull actions, is now altogether unfit to joyn with her, in the exercise of repentance; and repentance must be of the whole man. Besides, death will take no pity, the Devil knows no mercy, and the God of mercy will have utterly forsaken thee. Then wilt thou say, Oh that I had been more wise! or that I were now to begin my life again; then would I condemn the world with all its vanities: yea, if Satan should then offer me all the treasures, pleasures and promotions of this world; he should never entice me, to forget the terrors of this dreadfull hour, and those worse which are to follow, Luk. 16. 24, &c. & 13. 28.

But, Oh wretched Caitiff that I am! how hath the Devil and my own deceitfull and devilish heart deluded me? and how am I served accordingly? For now is my case more miserable, then the most despised Toad or Serpent, that perisheth when it dieth; in that I must go to answer at the great judgment-sear, for all my sins; that am not able to answer for one of

*A serious and patheticall Description of Heaven and Hell.*

19

the least of them, Eccles. 12. 14. Matth. 18. 34. that I who heretofore gloried in my lawless liberty, am now to be enclosed in the very claws of Satan; as their embling *Partridge* within the griping talions of the ravening and devouring *Falcon*. Oh, Cursed be the day when I was born! and the time when my mother conceived me, &c. Job 3,

Soth. 8. And so death having given thee thy fatal streak, the Devil shall seize upon, or snatch away thy soul, so soon as it leaves thy body, Luk. 12. 20. and hale thee hence into the bottomless lake, that burneth with fire and brimstone; where thou is to be kept in chains of darkness, untill the generall judgment of the great day, Jude 6. 7. 1 Pet 3. 19. Rev. 21. 8. Thy body in the mean time being cast into the earth, expecting a fearfull resurrection, when it shall be re-united to thy soul; that as they sinned together, so they may be everlastingly tormented together, Heb. 10. 27. At which generall judgment, Christ sitting upon his throne, Joh. 5. 22. shall rip up all the benefits he hath bestowed on thee; and the miseries he hath suffered for thee; and all thy ungodly deeds that thou hast committed; and all the hard speeches which thou hast spoken against him, and his holy ones, Jude 15. Eccles. 12. 14. & 14. 9. Within thee shall be thine own conscience, more then a thousand witnesses to accuse thee: the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy conscience against thee; and on the other side shall stand the holy Saints and Angels; approving Christs justice, and detesting so filthy a creature: behind thee an hideous noise of innumerable fellow-damned Reprobates, carrying for thy company: before thee all the world burning with flaming fire; above thee an irrevocable Judge of deserved vengeance, ready to pronounce his heavy sentence upon thee: beneath thee the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee, Isa. 5. 11, 14. And in this wofull and dolefull condition thou must stand forth to receive with other Reprobates this thy sentence, Rom. 14. 10. 2 Cor. 5. 10. [Depart from me] there is a separation from all joy and happiness, [ye cursed,] there is a black and direfull excommunication, [into fire] there is the extremity of pain, [everlasting,] there is the perpetuity of punishment; [prepared for the Devil and his Angels,] there are thy infernall tormenting, and tormented companions, Matth. 25. 41. O terrible sentence! from which there is no escaping, withstanding, excepting, or appealing. Then, O then shall thy minde be tormented to think; how for the love of abominable pleasures, which even perished before they budded; thou hast so foolishly lost Heavens joys, and incurred bellish pains, which last to all eternity, Luk. 16. 24, 25. Thy conscience shall ever sting thee like an Adder; when thou callest to minde, how often Christ by his Ministers offered thee remission of sins; and the Kingdome of Heaven freely; if thou wouldst but believe and repent, and how easily thou mightest have obtained mercie in those daies. How near thou wast many times to have repented; and yet didst suffer the Devil and the World, to keep thee still in impenitencie; and how the day of mercy is now past, and will never dawn again. Thy understand-

ding

Thou shalt be racked to consider, how for *momentary riches*, thou hast lost *eternal treasure*; and exchanged *Heavens felicity*, for *Hells misery*: where every part and faculty, both of thy *body* and *soul*, shall be continually and alike tormented; without intermission or *dismission* of pain, or from it: and be for ever deprived of the *beatifical sight* of God; wherein consists the sovereign good, and life of the soul. Thou shalt never see *light*, nor the least *sight* of joy; but lie in a perpetual prison of utter darkness: where shall be no order but *borrou*; no voice but *howling* and *blaspheming*; no noise but *screaching* and *gnashing of teeth*; no society but of the Devil and his Angels: who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee, *Matth. 13. 42. & 25. 36. &c.* Where shall be punishment without any pity, misery without any mercy, sorrow without succour, crying without comfort, malice without measure, torment without ease, *Rev. 14. 10, 11.* Where the wrath of God shall seiz upon thy soul and body, as the flame of fire does on the lump of pitch, or brimstone, *Dan. 7. 10.* In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs; nor expecting end of thy pains. So that after thou hast endured them so many thousand years as there are blades of grass on the earth, or sands in the Sea, hairs on the heads of all the sons of Adam from the first to the last born; as there have been creatures in Heaven and earth; thou shalt be no nearer an end of thy torments, then thou wast the very first day that thou wast cast into them: yea so far are they from ending, that they are ever beginning; For if after a thousand times so many thousand years; thy damned soul could but conceive some hope, that those torments should have an end: this would be some comfort, to think that at length an end will come, but as often as thy mind shall think of this word *never*, (and thou shalt ever be thinking of it) it will rent thy heart in pieces with rage, and hideous lamentation: as giving still new life, to those unsufferable sorrowes; which exceed all expression, or imagination. It will be another hell in the midst of hell: Wherefore consider seriously what I say, and that while the compassionate arms of Jesus Christ lie open to receive you; and do thereafter, *Prov. 1. 24. &c.*

*Self. 7.* Or if you will not believe me, nor the evidence I bring: yet at least believe Pharaoh, who in the Rich mans scalding torments hath a *Discite à me*, Learn of me, *Luke 16. 23. &c.* For he can testify out of wofull experience, that if we will not take warning by the Word, (that gentle warner) the next shall be harder, the third and fourth harder then that: yea, as all the ten plagues did exceed one another; so the eleventh single exceeds them all together. Innumerable are the curses of God against sinners, *Deut. 28.* but the last is the worst, comprehending and transcending all the rest. The fearfullest plagues; God still reserves for the upshot: all the former do but make way for the last.

last. When the *Dream* and the *Miracle*, and the *Prophet* had done what they could upon *Nebuchadnezzar*: God calls forth his *temporal judgements*, and bids them see what they could do; if they will not yet serve, he hath *eternal ones*; which will make them repent every vein of their hearts and senses, that they did not repent sooner. O that I could give you but a glimpse of it! that you did but see it, to the end you might never feel it: that so you might be won, if not out of faith, yet out of fear: for, certainly, this were the hopefullest meanes of prevention: for though divers *Thieves* have robbed *passengers* within sight of the *Gallows*: yet if a sinner could see but one glimpse of hell, or be suffered to look one moment into that fiery Lake; he would rather chuse to die ten thousand deaths, then wilfully, and premeditatedly commit one sin: and indeed, therefore are we *dissolute*, because we do not think what a judgement there is after our *dissolution*: because we make it the least, and last thing we think on; yea it is *death* we think, to think upon death: and we cannot endure that dolefull bell which summons us to judgement, *Lam.1.9. Deut.32.29.*

CHAP. XX.

*Self. 1.* **T**HUS I say, shall they be bid, *Depart ye cursed into everlasting fire, &c.* while on the contrary the same *Christ* shall say unto the other, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from before the foundation of the World, Mat.25.34.* Which Kingdom is a place where are such joys, as eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive, *1 Cor.2.9.*

A place where there shall be no evil present, nor good absent, *Heb.9.12. Mat.6.20.* In comparison whereof all the *Thrones* and *Kingdomes* upon earth, are less then the drop of a bucket, *Deut.10.14. 2 Cor.12.2.4. Isa.66.1.*

Heaven in Scripture, is compared to a Kingdom for sovereignty, to a Throne for prehemineny, to a Crown for state and majesty, to an inheritance for perpetuity, to a marriage-feast for plenty, pleasure and delicacy; and to whatsoever else may set forth its excellency; though indeed in these comparisons, there is little or no comparison, as I might shew you in many particulars if I would be large.

*Solomons Kingdom*, though he made silver in *Jerusalem* as plentifull as stones, *1 King.10.* yet it had its wants; they were faine to fetch commodities from other places and Kingdoms: but this Kingdom hath an absolute sufficiency, and needs no other Kingdoms to supply it; neither hath it any enemies, *1 Cor.15.25.*

Secondly, This is a durable Kingdom; the great Monarchies of the world, as the *Babylonian, Persian, Grecian, Romane*, had their tearmes and periods; but this Kingdom is so set up, as it shall never be destroyed, *Dan.2.44.*

*King Ashturost* made a feast, which lasted the space of a whole half year;



yea yet that had an end, but hangeth in for eternity besides after this sort, we shall hunger and thirst no more, &c. for instances in this case would be endless.

There death shall have no more dominion over us, *Rom. 6.9.* The Sun shall not burn us by day, nor the Moon by night, *Psal. 121.6.* There all teares shall be wiped from our eyes, *Rev. 7.17.* There shall be no sorrow, nor pain, nor complaint; there is no malice to rise up against us, no misery to afflict us; no hunger, thirst, wearisomness, temptation, to disquiet us, *Mar. 6.19, 20.* *Heb. 9.12.* There is no death nor dearth, no pining nor repining, no fraud, sorrow, nor sadness, neither tears, nor fears, defect nor blemish, *Rev. 7.16, 17.* & *21.4.* *Heb. 9.12.* There, O there! one day is better then a thousand; there is Rest from our Labours, Peace from our Enemies, Freedom from our sins, &c. *Job 3.17.* *Heb. 4.3, 9, 10, 11.* *Rev. 14.13.* *Heb. 9.12, 13.*

*Sol. 2.* But these you may say are only negative privileges. I but there are also positive of all sort. As desire we dainties? We shall there eat and drink, with Christ at his Fathers Table. If we delight in good company, what pleasure shall we take in the company of Saints, and Angels, in whom there is nothing not amiable, comfortable, delectable; nothing in us, that may cool the fervour of our love and affection to them? If good clothes, we shall be clothed in long white Robes, and with the Righteousness of Christ, *Rev. 6.11.* If curious musick, we shall continually hear the Quire of Angels, singing Hallelujahs. If glorious sights, we shall see the blessed face of God; which is the glory of all sights, the sight of all glory. If dominion, we shall judge the Angels, *1 Cor. 6.3.* If light, on that day, the Sun never goeth down; the brightness thereof never setteth, the plenty thereof never cloyeth, as Bernard speaks. Yet we our selves, shall our shine the Sun in brightness, *Mar. 13.43.* For if the brightness of the body, shall match the Sun: what will the glory, and splendour of the soul be? And yet such honour shall all the Saints have. For when Christ which is our head, and life, shall appear; then shall we also appear with him in glory. And he shall change, our vile and mortal body; that it may be fashioned like to his glorious body, *Col. 3.4.* *Phil. 3.21.* Briefly, Dost thou desire beauty, riches, honour, pleasure, long life, of whatever else can be named? No place so glorious by creation, so beautiful with delectation, so rich in possession, so comfortable for habitation, nor so durable for lasting; *Heb. 12.22.* *1 Pet. 1.4.* *2 Cor. 4.17.* *Rom. 9.3.* & *8.18.* There are no estates but inheritances, no inheritances but Kingdomes, no houses but Palaces, no meales but feasts, no noise but musick, no rods but Scepters, no garments but Robes, no seats but Thrones, no coverings for the head, but Crowns. *Rom. 8.17.* *Ti. 3.7.* *Heb. 9.15.* *Mar. 25.31, 34.* *2 Tim. 4.8.* *Gal. 4.7.* *1 Pet. 3.9, 10.* *Mar. 10.23* & *14.25.* *Rev. 7.13, 14, 15.*

Our joy shall there be full, and none shall be able to take it from us, or diminish it, *Job. 19.11.* & *25.22.* There is fullness of joy, and pleasures for



for evermore, *Psal. 26.* Joy and pleasures never ending, but ever aiming to all contentment. There we shall rejoyce, for the pleasantness of the place we possess; for the glory of our souls and bodies, which we have put on; for the world which we have overcome; for Hell which we have escaped; for the joys of Heaven which we have attained: *100* we shall have joy above us, by the beatifical vision and sight of God; joy within us, by the peace of conscience, even the joy of the Holy Ghost; and joy round about us, by the blessed company, and fellowship of our associates, the holy Saints and Angels.

*Secl. 3.* And in reason, if a Christian soul in this Tabernacle of the body, wherein we see but as in a glass, be so delighted to see the face of God manifested in Jesus Christ; If it so glads a child of God, when he can but in the least measure master his corruptions, or hath occasion to manifest the sincerity of his affectionate love to his Maker, and Redeemer, and to serve his Brethren in love: How joyfull will he be, when these graces shall be perfected; and he freed from all grievances inward and outward? Yea if the communion, and enjoyment of Gods Spirit, and Christ in his Gospel and Ordinances, be so sweet here; that one day with us, is better then a thousand with the ungodly, *Psal. 84. 10.* What will it be to enjoy the immediate presence, and glory of God our Father? Christ our Redeemer, and elder Brother? the Holy Ghost our comforter? the Angels and Saints our consortes, and companions?

Our condition there will be so joyfull, that look we outwardly, there is joy in the society, *Heb. 12. 22.* if inwardly, there is joy in our own felicity, *1 Cor. 2. 9.* Look we forward; there is joy in the eternity, *1 Pet. 5. 10. Mark 10. 30.* So that on every side we shall be even swallowed up of joy, *Isa. 35. 10. & 51. 11. Matth. 25. 23. & 18. 10. Heb. 12. 22, 23. Psal. 16. 11.* As, Oh the multitude and fullness of these joys! so many, that only God can number them; so great, that he onely can estimate them; of such rarity and perfection, that this world hath nothing comparable to them, *2 Cor. 12. 2. 4.* As, Oh the transcendency of that Paradise of pleasure! where is joy without heaviness or interruption; peace without perturbation; blessedness without misery; light without darkness; health without sickness; beauty without blemish; abundance without want; ease without labour; satiety without loathing; liberty without restraint; security without fear; glory without ignominy; knowledg without ignorance; eyes without tears; hearts without sorrow, souls without sinne: where shall be no evil heard of to affright us, nor good wanting to cheer us: for we shall have what we can desire, and we shall desire nothing but what is good; *Deut. 10. 14. Isa. 66. 1. 1 King. 8. 27. Mark 10. 21. Luk. 18. 22. 1 Pet. 5. 10. John 4. 36. & 10. 28. Matth. 25. 46.*

While we are here, how many clouds of discontent have we, to darken the sunshine of our joy? when even complaint of evils past, sense of present, and fear of future, have in a manner shared our lives among them. Here we love and loath in an instant. (like Amnon to his sister Tamar.)

in Heaven there is no object unlovely, nothing which is not exceeding amiable and attractive: And not attractive only, but retentive also; for there we shall not be subject to passion, nor can we possibly there misplace our affection. Here we have knowledge mixed with ignorance, faith with doubting, peace with trouble; yea trouble of conscience. Or in case we have peace of conscience, alas how often is it interrupted, with anguish of spirit? Now rejoyce we with joy unspeakable and glorious, 1 Pet. 1.8. but alas anon it falls out, that we need to pray with David, *Restore unto us the joy of thy salvation.* Psal. 51.12, but there is peace, even full without want, pure without mixture, and perpetuall without all fear of forgoing.

There shall be no concupiscence to tempt, no flesh to lust against the Spirit, no law in our members, to rebell against the law of our mindes.

In Heaven, not only vice ceaseth, but even vertues in part become unusefull; because they are rather remedies unto vices, and a supply against our infirmities. Faith shall be no more, for we shall have the full sight; nor hope, for we shall enjoy the things hoped for; nor patience, for there shall be no more pain; nor continence, because there shall be no more temptations; nor mercy, for there shall be no more misery, as Austin speaks: or as another phraseth it; *Now abideth faith, hope and charity; these three now abide:* but in Heaven, vision succeeds in the place of faith: attainment in the place of hope; and perfect fruition and delectation in the room of charity: Vision comforts, comprehension secures, and fruition gives contentment and satisfaction to the soul. There promises shall end in performances, faith in sight and cleer vision, hope in fruition and possession; yea time it self shall be swallowed up in eternity: these are the souls dowries in Heaven; where God shall be all in all to us! Now he is but as it were something single; as righteousness in Abraham, temperance in Joseph, strength in Sampson, meekness in Moses, wisdom in Solomon, patience in Job, (for it is rare to finde all these graces, completely to meet in any one subject,) but then and there he shall be *omnia in omnibus*; all these, in every one of his servants! God shall be all in all, even the fullness of him that filleth all in all things, as the Apostle speaks, *Ephes. 1.23.* the only knowledge of God shall fill up our understandings; and the alone love of God, shall possess our affections. God shall be all in all to us; he will fill up our rational part with the light of wisdom; our concupiscible part or appetite, with a spring of righteousness; and the irascible part with perfect peace and tranquillity, as Bernard expresseth it.

*Sell. 4.* Here we have riches, honours, pleasures; but they stay not with us; yea oftentimes they fly from us in a moment: Whence the Romans when they had taken a conquered place, and brought to Rome a ferraign god called Victory, they cut the wings of their new god, lest he should fly from them again. Riches have wings, saith Solomon, and will fly from us, *Prov. 23. 5.* yea we see the same daily verified: But admit we could pinnion the wings of our riches, to make them stay with us, yet we cannot stay with them,

*A serious and pathetic Description of Heaven and Hell.*

them, we must sooner or later leave them: Leases indeed we have of them, perhaps for one and twenty years, or three lives; but they have no Leases of us for three hours. In Heaven it is far otherwise; that is a blessed state, perpetuall and unchangeable: there is eternall security, and secure eternity, as Bernard speaks: or as Austin hath it; there is blessed eternity, and everlasting blessedness.

Long life is desirerable, but that only is indeed long that lasts for ever. As what if one should attain to *Thomas Parr's* years, of One hundred and fifty; or live as long as *Johannes De temporibus* (so called for the sundry Centuries or Ages wherein he lived)? He flourished in the time of *Charls the Great* and died at the age of three hundred threescore and one years: Or to *Methuselah's* Nine hundred and odd? What if *Adam* had lived till this morning? what were he now the nearer? when his time were finished and his end come? The Saints in Heaven, shall not only enjoy happiness during that time, but when that is ended as long again, and after all, be as far from ending, as they were at the beginning. For when a man hath lived as many thousand ages, as there are pikes of grass on the ground, or grains of sand on the sea shore, or Stars in the sky, they shall be as new to begin again, as at the first day he entered into his Masters joy. So that this word everlasting, is a bottomless depth, a conception without end; where even the thoughts do lose themselves in the infiniteness thereof.

Let the end of our life then be, to come to a life whereof there is no end; unto which the Lord in his good time bring us, that we who now sow in tears, may then reap in joy: the which he will be sure to do, if we but for a short time serve him here in righteousness and sincerity. But otherwise, look we not for eternall happiness, but for everlasting misery: For it is an everlasting rule, No grace, no holiness here; no glory, no happiness hereafter.

To sum up all in a word, there is no joy here comparable to that in Heaven: all our mirth here to that is but pensiveness: all our pleasure here to that but heaviness: all our sweetness here to that is but bitterness: Even *Solomon* in all his glory and royalty, to that, was but as a spark in the chimney, to the Sun in the firmament. *Absoloms* beauty, to that, is but deformity. *Sampsons* strength, to that, is but infirmity. *Methuselahs* age, to theirs, is but minority and mortality. *Hazaals* speed, and swiftness, but a snayles pace to their celerity. Yea how little, how nothing, are the poor and temporary enjoyments of this life, to those we shall enjoy in the next? 1 Cor. 2. 9. Yea *Paradise*, or the Garden of Eden, was but a wilderness, compared with this *Paradise*. And indeed, if the gates of that City be of Pearl, and the streets of gold; what then are the inner-rooms, the dining and lodging Chambers? the presence Chamber of the great Monarch of Heaven and earth? what then may we think of the maker and builder thereof?

Men may talk of *Utopia*, of the gardens of the *Hesperides*, the *Elysian fields*,

fields, and *Fortunate Islands*; which were they true, as they are but imaginary: yet they were nothing to our *Empyreal Heaven*: but a drop of a bucket to the sea, as the Prophet speaks, *Isa. 40. 15.*

In fine, (that I might darkly shadow it out, such the lively representation thereof is nearly impossible) this life everlasting is the perfection of all good things. For *Fullnesse* is the perfection of measure; and *everlastingnesse* the perfection of Time, and *infinitenesse* the perfection of Number: and *immortality* the perfection of State; and *immensity* the perfection of Place; and *immortality* the perfection of Life; and *God* the perfection of all: who shall be all in all to us; meat to our taste, beauty to our eyes, perfumes to our smell, musick to our ears: And what shall I say more? but as the Psalmist saith, *Glorious things are Spoken of thee, thou City of God.* *Psalm 87. 3.* See *Rev. 4. 2, 3.* & *21. 10.* to the end.

*Self. 5.* The glory of Heaven, cannot be comprehended here; only God hath vouchsafed to give us some small glimpses in the Scripture, whereby we may frame a conjecture, considerable enough to make us sell all we have, to purchase that pearl of price. It hath pleased God, out of his fatherly condescension, to stoop to our capacity, in representing Heavenly things under earthly types: shadowing out the joyes thereof, by whatsoever is precious and desirable in this life; as *Cities, Kingdoms, Crowns, Pearls, Jewels, Marriages, Feasts, &c.* Which supereminent and superabundant felicity, *St Paul* that had been an only witness, when he had been caught up into the third Heaven; not able to describe, much less to amplify, summes up all in these words; *A sure, most excellent, exceeding and eternall waight of transcendent glory,* *2 Cor. 4. 17.* & *12. 2.* But alas, such is mans parvity, that he is as far from comprehending it, as his arms are from compassing it, *1 Cor. 2. 9.* Heaven shall receive us, we cannot conceive Heaven: do you ask me what Heaven is, saith one? when I meet you there, I will tell you: For could this ear hear it, or this tongue utter it, or this heart conceive it; it must needs follow, that they were translated already thither, *2 Cor. 12. 2, 4.* Yea who can utter the sweetness of that peace of conscience, and spirituall rejoycing in God, which himself hath tasted? Is then the beginning and first fruits of it be so sweet; what shall the fullness of that beatificall vision of God be? If the earnest penny be so precious and promising here; what shall the principall, and full crop and harvest of happiness in Heaven be? So that a man may as well with a coal paint out the Sun in all his splendour: as with his pen, or tongue expresse, or with his Heart (were it as deep as the Sea) conceive the Fullness of those joyes, and Sweetnesse of those pleasures, which the Saints shall enjoy at Gods right hand for evermore. *Psalm 16. 11.* In thy presence is the fullness of joy, and at thy right hand are pleasures for evermore. For quality, they are pleasures; for quantity, fullness; for dignity, at Gods right hand; for Eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this Eternity, *2 Cor. 4. 18.* *John 10. 28.*

The

The Eye sees much, the Ear hears more, the Heart conceives most; yet all short of apprehension, much more of comprehension, of those pleasures: therefore it is said, *Enter thou into thy Masters joy; for it is too great to enter into thee, Matth. 25. 23.* Neither will I any further exercise my self in things too high for me, *Psalm. 131. 1.* For as Hieron sometime said to Austin, *Canst thou hope to pour the whole sea into a tumbler? or take the whole world into thy fist?* and yet that is easier to be done, then to comprehend the joy and glory of Heaven in this life. Therefore St Paul tells us, that the heart of man is not able to conceive those joys; which being so, how should I be able to express them in words?

And yet though we cannot comprehend this glory, this far most excellent, exceeding and eternall weight of transcendent glory; yet may and ought we to admire the never enough to be admired bountie and goodness of God and our Redeemer, in crying out, *O the depth, &c!* O the sweetness of his love! *How unsearchable are his thoughts, and intendments to man ward? (once miserably forlorn, lost and undone,) and his wayes past finding out?* Rom. 11. 33.

CHAP. XXI.

*Se. 1.* BUT for the better confirming of this so important a truth, in these Atheisticall times: see some Reasons to confirm it: As

First, If the Sun which is but a creature, be so bright and glorious, that no mortall eye can look upon the brightness of it, how glorious then is the Creator himself? or that light from whence it receives its light? If the frame of the Heavens, and globe of the Earth be so glorious; which is but the lower house, or rather the footstool of the Almighty, as the Holy Ghost phraseth it, *Isa. 66. 1. Matth. 5. 35. Acts 7. 49.* how glorious and wonderfull is the Maker thereof, and the City where he keeps his Court? Or if Sinners, even the worst of wicked men, and Gods enemies, have here in this earthly pilgrimage, such variety of enjoyments to please their very senses; as who can express the pleasurable variety of objects for the sight; of meats and drinks to satisfy and delight the taste; of voices and melodious sounds, to recreate the hearing; of scents and perfumes, provided to accommodate our very smellings; of recreations and sports, to bewitch the whole man: And the like of honour and profit, which are Idols that carnall men do mightily dote upon and take pleasure in: (though these earthly and bodily joyes are but the body, or rather the dregs of true joy,) what think we must be the soul thereof; viz. those delights and pleasures, that are reserved for the glorified Saints, and Gods dearest darlings in Heaven? Again,

Secondly, If naturall men finde such pleasure and sweetness in *secular wisdom, lip learning, and brain-knowledge;* For even *mundane-knowledge* hath such a shew of excellency in it, that it is highly affected both by the good and bad; As, *O the pleasure that ratiocall men take therein!* it being, so fair a Virgin, that every clear eye is in love with her; so that a

*Pearl*, that none but *Swine* do despise it : yea among all the *Trees* in the *Garden*, none so takes with ratiōnall men as the *Tree of knowledg* ; ( as *Satan* well knew, when he set upon our first *Parents* ) inſomuch that *Plato* thinks, in caſe wiſdome could but repreſent it ſelf unto the eyes, it would ſet the heart on fire with the love of it : And others affirm, that there is no leſſe difference between the *Learned* and the *Ignorant*, then there is between the living and the dead, or between men and beaſts : And yet the pleaſure which naturall and morall men take in ſecular and mundane knowledg and learning, is nothing comparable to the pleaſure that an experimentall Chriſtian findes in the divine and ſupernaturall knowledg of Gods Word : which makes *David* and *Solomon* prefer it before the honey and the honey-comb for ſweetneſſe ; and to value it above thouſands of gold and ſilver ; yea, before pearls and all precious ſtones for worth : How ſweet then ſhall our knowledg in Heaven be ? for here we ſee but darkly, and as it were in a glaſſe, or by moon-light ; but there we ſhall know, even as we are known, and ſee God and Chriſt in the face, 1 Cor. 13. 12.

Thirdly, If meer Naturians have been ſo taken with the love of *Vertue*, that they thought if a vertuous ſoul could but be ſeen with corporall eyes, it would raviſh all men with love and admiration thereof ; yea if the very worſt of men, drunkards, blaſphemers, and the like ; though, they moſt ſpitefully ſcoff at, and backbite the people of God ; yet when they know a man ſincere, upright and honeſt, cannot chooſe but love, commend and honour him in their hearts ; as it ſared with *Herod* touching *John*, and *King Agrippa* touching *Paul*.

*Seſt. 2.* Or rather if Gods own people are ſo raviſhed with the graces and privileges which they enjoy upon earth, as the aſſurance of the pardon of ſin, the peace of a good conſcience, and joy of the Holy Ghoſt ; which is but glorification begun : what will they be, when they ſhall enjoy the perfeſſion of glory in Heaven ? As ſee but ſome inſtances of their preſent enjoyments here below : Firſt, if we were never to receive any reward for thoſe ſmall labours of love, and duties we do to the glory of God, and profit of others ; we might think our ſelves ſufficiently recompenced in this life, with the calm and quieneſſe of a good conſcience, the honeſty of a vertuous and holy life : That we can do and ſuffer ſomething for the love of Chriſt, who hath done and ſuffered ſo much to ſave us : That by our works the majeſty of God is magnified ; to whom all homage is due, and all ſervice too little : For Godlineſſe in every ſickneſſe is a Phyſitian, in every contention an Advocate, in every doubt a Schoolman, in all heavineſſe a Preacher, and a comforter unto whatſoever eſtate it comes ; making the whole life as it were a perpetuall *Hallelujah*. Yea, God ſo ſheds his love abroad in our hearts by the Holy Ghoſt, that we are in Heaven before we come thither. Inſomuch, that as the ſire flyeth to his Sphere, the ſtone haſtens to the center, the River to the Sea, as to their end and reſt ; and are violently deteined in all other places ; ſo are the hearts of Gods people, without their Maker and Redeemer, their laſt end and eternall reſt and quieneſſe.

quietness, never at rest; like the Needle touched with the loadstone, which ever stands quivering and trembling untill it enjoys the full and direct aspect of the Northern Pole. But more particularly,

How does the assurance of the pardon of sin alone, clear and calm all storms of the minde; making any condition comfortable, and the worst and greatest misery to be no misery?

To be delivered of a childe, is no small joy to the mother: but to be delivered from sin, is a far greater joy to the soul. But to this we may add the joy of the Holy Ghost, and the peace of conscience, otherwise called the peace of God which passeth all understanding. These are priviledges, that make Paul happier in his chain of Iron, than Agrippa in his chain of Gold: and Peter more merry under stripes, than Caiaphas upon the Judgment-seat, And Stephen the like under that shower of stones. Pleasures are ours, if we be Christs: Whence those expressions of the Holy Ghost, The Lord hath done great things for us, whereof we rejoyce. Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart. Let all that put their trust in thee rejoyce, let them even shout for joy. Rejoyce evermore, and again, I say, rejoyce; rejoyce with joy unspeakable, and full of glory. Our rejoycing is this, the testimony of our conscience. Your heart shall rejoyce, and your joy shall no man take from you, &c. So that it is a shame for the faithfull, not to be joyfull; and they sin, if they rejoyce not, whatever their condition be. The Eunuch no sooner felt the pardon of sin, upon his being baptized into the faith of Christ, but he went on his way rejoycing, Acts 8. 39. He then found more solid joy, then ever he had done in his riches, honours, and great places under Candaces Queen of the Ethiopians. At the same time when the Disciples were Persecuted, they are said to be filled with joy, and with the Holy Ghost, Acts 13. 52. And as their afflictions do abound, so their consolations abound also, 2 Cor. 1. 5. For these are comforts, that will support and refresh a child of God in the very midst of the flames, as the Martyrs found: for maugre all their persecutors could do, their peace and joy did exceed their pain; as many of them manifested to all that saw them suffer.

Self. 3. Where observe before we go any further; what sors they are, that cry out, It is in vain to serve God, and unprofitable to keep his Commandments; as it is in Malachy 3. 14. For had these fools, but tasted the sweet comforts that are in the very works of piety, and that Heaven upon earth, the feast of a good conscience, and joy of the inward man; they could not so speak. Yea then would they say, there is no life, to the life of a Christian. For as the Priests of Mercury, when they ate their figs and honey, cried out, O how sweet is truth! so if the worst of a believers lie in this world be so sweet; how sweet shall his life be in that Heavenly Jerusalem, and holy City, where God himself dwelleth; and where we shall reign with Christ our Bridegroom, and be the Lambs wife? which City is of pure gold like unto clear glass; the walls of Jasper, having twelve foundations garnished with all manner of precious stones; the first foundation being

*Jasper, the second Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolite, the eighth a Beryl, the ninth a Topaz, the tenth a Chrysoprasmus, the eleventh a Jacinth, the twelfth an Amethyst; having twelve gates of twelve pearls; the street thereof of pure gold, as it were transparent glass: In the midst of which City, is a pure River of the water of life, clear as Crystal; and of either side the Tree of life; which bears twelve manner of fruits, yielding her fruit every moneth; the leaves whereof serve to heal the Nations: Where is the Throne of God and of the Lamb; whom we his servants shall for ever serve, and see his face, and have his Name written in our foreheads. And there shall be no night, neither is there need of the Sun, neither of the Moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. Into which nothing that defileth shall enter; but they, alone which are written in the Lambs Book of life; As is exprest, Rev. 21, & 22, Chap. The Holy Ghost speaking after the manner of men, and according to our slender capacity: for otherwise no words can in any measure express the transcendency of that place of pleasure. Only here we have a taste, or earnest penny, one drop of those divine dainties, of those spirituall, supernaturall and divine pleasures, reserved for the Citizens of that heavenly Jerusalem; some small smack whereof we have even in the barren desert of this perilous peregrination. God letting out as it were, a certain kinde of Manna, which in some sort refresheth his thirsty people, in this wilderness; as with most sweet honey, or water distilled from out the Rock. As what else are those Jubilees of the heart; those secret and inward joyes which proceed from a good conscience, grounded upon a confident hope of future salvation? As what else do these great clusters of grapes signifie, but the fertility of the future Land of Promise?*

*SECT. 4.* True it is, none can know the spirituall joy and comfort of a Christian, but he that lives the life of a Christian, John 7. 17. As none could learn the Virgins song, but they that sang it, Rev. 14. 2. No man can know the peace of a good conscience, but he that keeps a good conscience: no man knows the hid manna, and white stone, with a new Name written in it; but they that receive the same, Rev. 2. 17.

The world can see a Christians outside; but the raptures of his soul, the ravishing delights of the inward man, and joy of his spirit for the remission of his sins, and the infusion of grace, with such like spirituall priviledges, more glorious than the States of Kingdoms; are as a covered mess to men of the world.

But I may appeal to any mans conscience, that hath been sofin'd with the unction of grace, and truly tasted the powers of the world to come; To him that hath the love of God shed abroad in his heart by the Holy Ghost; in whose soul the light of grace shines; whether his whole life be not a perpetuall hallelujah, in comparison of his naturall condition? Whether he finds not his joy to be like the joy of harvest? or as men rejoyce when they divide a Spoil? Isa. 5. 3. Whether he finds not more joy in goodness, then

wo:ldlin :



worldlings can do, when their wheat, wine and oyl aboundeth? Psal. 4. 7. & 53. 17. Yea he can speak it out of experience, that as in profane joy, even in laughter the heart is sorrowfull: so in godly sorrow, even in weeping the heart is light and cheerfull. The face may be pale, yet the heart may be calm and quiet. So St. Paul, *As sorrowing, and yet alwayes rejoycing,* 2 Cor. 6. 10. Our cheeks may run down with tears, and yet our mouthes sing forth praises. And so on the contrary,

*Where (O God) there wants thy grace;*

*Mirth is only in the face.* 2 Cor. 5. 12.

Well may a careless worldling laugh more, as what will sooner make a man laugh than a witty jest; but to hear of an *Inheritance* of an hundred pounds a year, that is false to a man, will make him more solidly merry within, *Light is sown to the righteous, and joy for the upright,* Psal. 97. 11. *My servant, saith God, shall sing and rejoyce: but they shall weep,* &c. Isa. 65. 14.

*Sect. 5.* Indeed we are not merry enough, because we are not Christians enough: because sin is a cooler of our joy, as water is of fire. And like the worm of *Jonah his gourd*; bites the very root of our joy, and makes it wither. Yea sin like a damp, purs out all the lights of our pleasure, and deprives us of the light of Gods countenance, as it did *David*, Psal. 51. 12. & 4. 6. So that the fault is either; First, in the too much sensuality of a Christian, that will not forego the pleasures of sin, or the more muddy joys and pleasures of this world, which are poysons to the soul, and drown our joyes: as Bees are drowned in honey, but live in vinegar. Men would have spirituall joy, but withall they would not part with their carnall joy: Yet this is an infallible Conclusion, *There is no enjoying a worldly Paradise here, and another hereafter.*

Or secondly, The fault is in the taste, not in the meat; in the folly of the judgement, not in the pearl, when a grain of corn is preferred before it. To taste spirituall joyes, a man must be spirituall: for the Spirit relisheth only the things of the Spirit; and like loveth his like. Between a spirituall man and spirituall joyes, there is as mighty an appetite and enjoying, as between fleshy meat, and a carnall stomach. Therefore the want of this taste and apprehension condemneth the world to be carnall, but magnifies the joys spirituall, as being above her carnall apprehension. Or,

Thirdly, Herein lies the fault; few feel these joys in this life; because they will not crack the shell, to get the kernell: they will not pare the fruit, to eat the pulp; nor till the ground, to reap the harvest. They flie the wars, and thereby lose the glory of the victory. They will not dig the craggy mountain, to finde the mine of gold. Nor prune the Vine, therefore enjoy not the fruit. They flie mortification, and therefore attain not the sweet Spirituall consolation; which ever attends the same. And so much for the Reasons. The Use may be manifold.

## CHAP. XXII.

*Self. 1.* **F**irst, Is it so that the torments of Hell are so exquisite: even worse then the pangs of death, or child-birth, scalding lead, drinks of gall and wormewood, griping of chest-worms, fits of the stone, gout, strangury, flames of fire and brimstone? Yea are these, and all other pains that can be named put together, but shadows, and flea-bitings to it? And are they to be endured everlastingly? And are all Fornicators, Idolaters, Thieves, Covetous, Drunkards, Swearers, Railers, fearfull and unbelieving persons, Murderers, Sorcerers, Liars, and all unrighteous persons to have their part and portion in that lake? And withall lose their part and portion in the kingdom of Heaven, as the Word of God expressly tells us? *Rev. 21. 7, 8. & 22. 14, 15.* How is it that we are no more affected therewith?

The only reason is, most men are so farre from believing the Word of God in this point; that they do not believe there is a God. The fool (sayes David) hath said in his heart there is no God, *Psal. 53. 1.* they (meaning the wicked) think alwayes there is no God, *Psal. 10. 4.* to 14. And the reason followes, his wayes alwayes prosper, *Psal. 73. 3,* to 21.

Now they that think whatever is written of God, of Heaven and Hell to be but a Fable; as that impious Pope did: must needs think them mad men or fools; who lose thereby, either of their profits or pleasures, and accordingly resolve, *Let us eat and drink for to morrow we shall die,* as the Holy Ghost hath acquainted us with their inmost thoughts, *1 Cor. 15. 32.* Whereas if men did believe either Heaven or Hell; they could never so carelessly hazard the losing of the one, or the procuring of the other. As for example,

How greatly and grievously are men affected with the loss of estate, or of life here? How little with the loss of Heaven, the danger of Hell hereafter? How quick and sensible are we of the pain of our body, which is but our carnal part? and how dull in the danger of our soul, our spiritual part? A shrewd token that the whole man is distempered. As Oh the madness of these men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing candle; and yet for trifles will plunge themselves body and soul, into those endless and infinitely scorching flames of Hell-fire.

If a King but threatens a Malefactor to the Dungeon, to the Rack, to the Wheel; his bones tremble, a terrible palsie runs through all his joints: but let God threaten the unsufferable tortures of burning Tophet; we stand unmoved, undaunted. And what makes the difference? The one we believe as present, the other is as they think uncertain, and long before it comes, if ever it do come. Otherwise it could not be; since the *scul* of all sufferings, are the sufferings of the soul; since as  
painted

Painted fire is to material; such is material, to hell-fire. And yet if fire be but cried in the streets, we run and besire our selves, how to quench it; or at least how to avoid it. Oh that men would believe the God of truth (that cannot lie) touching spiritual, and eternal things, but as they do these temporary, and transitory! Oh that thou who art the sacred Monarch of this mighty frame, wouldst give them hearts to believe at least thus much; That things themselves are in the invisible World, in the World visible; but their shadows only! And that whatsoever wicked men enjoy here; it is but as in a dream; their plenty is but like a drop of pleasure, before a River of sorrow and displeasure: And whatsoever the godly feel, but as a drop of misery, before a River of mercy and glory. That though thou, the great and just Judge of all the World comest slowly to judgement; yet thou wilt come surely. As the Clock comes slowly, and by minutes to the stroke; yet it strikes at last. That those are only true riches, which being once had, can never be lost. That Heaven is a Treasure worthy our hearts, a purchase worth our lives: That when all is done, how to be saved, is the best plan. That there is not mention of one, in the whole Bible, that ever sinned without repentance; but he was punished without mercy. For then there would not be a Fornicator, or profane person as Esau; who for a portion of meat sold his inheritance, Heb. 12. 16. Then they would not be of the number of those; that so doted upon purchases, and Farms, and Oxen; that they made light of going to the Lords Supper, Luk. 14. 18, 19, 20. Nor of the Gadarens mind, who preferred their Hogs before Christ. Then would they know it better to want all things, then that one needfull thing: whereas now they desire all other things, and neglect that one thing which is so needfull. They would hold it far better, and in good sadness, to be saved with a few, as Noah was in the Ark: then in good fellowship with the multitude, to be drowned insinne, and damned for company. Nor would they think it any disparagement to their wisdoms, to change their mindes, and be of another judgement to what they are.

Self. 2. Men love themselves well enough, to avoid a known pain they know there are Prisons, and Dungeons, and Racks, and Gibbets for Malefactors; and the very fear thereof keeps them innocent: were they equally assured, or perswaded of those hellish torments; they could not, they durst not continue in those sinnes, for which they are prepared.

I remember Cyprian complains of the worlds incredulity, more in this point of Hell; then any other truth in the Bible: among many other reasons, this is a main one, and I pray mark it, for it's worth the observing. The Holy Ghost throughout the whole Bible, brands sinners, (even all impenitent persons) for the greatest fools in the world. But in no one particular doth their folly more appear, then in this very point. I'll prove it by a familiar resemblance, of that double pain of sense and loss; and which is very plain and easie to the natural mans capacity; to whose apprehension, spiritual expressions are meer riddles, or paradoxes.

There was a King, who having no issue to succeed him, espied one day a well-favoured and towardsly youth; he took him to the Court, and committed him to Tutors to instruct him, providing by his Will, that if he proved fit for Government, he should be crowned King; if not, he should be kept in chains, and made a Gally slave: the youth was misléd, and neglected both his Tutors good counsel, and his Book, so as his master corrected him, and said; O that thou knewest what honour is prepared for thee! and what thou art like to loose by this thy idle and loose carriage! Well, thou wilt afterwards, when 'tis too late, sorely rue this: And when he grew to years, the King died, whose Counsel and Exequetours, perceiving him to be utterly unfit for State Government, called him before them, and declared the Kings will and pleasure, which was accordingly performed: for they caused him to be fettered, and committed to the Gallies, there to toyl and tug at the Oars perpetually, where he was whipt and lashed, if he remitted his stroke never so little; where he had leisure to consider with himself, that now he was chained, who might have walked at liberty: Now he was a slave, who might, if he would, have been a King; now he was over-ruled by Turks, who might have ruled over Christians. The thought whereof could not but double his misery, and make him bewail his folly with tears of blood. Now this hereafter, will be the case of all careless persons, save that this comes as short of that, as earth comes short of heaven, and temporal misery, of eternal. Wherefore if thou wouldst have this to become thy very case, go on in thy wilfull and perverse impenitency; but if not, bethink thy self, and do thereafter, and that without delaying one minute: For there is no redemption from hell, if once thou'comest there: And there maist thou be (for ought thou knowest) this very day; yea, before thou canst swallow thy spittle, if thou diest this day in thy natural condition.

*Self. 3.* O that men would be perswaded, either to eschew evil yet undone, or to leave and forsake it, if it be done; that at last it be not found in their hands, nor taken about them! That they would obey, if not for the love of righteousness, yet for fear of after-claps; for fear of eternal punishment. Yea, let me, my brethren, beseech you, not to be such Atheists and Fools, as to fall into hell before you will fear it: when by fearing it, you may avoid it; and by neglecting it, you cannot but fall into it. What though it be usual with men, to have no sense of their souls, till they must leave their bodies? yet do not you therefore leap into hell, to keep them company, but be perswaded to bethink your selves now, rather than when it will be too late, when the Draw-bridg will be taken up, and when it will vex every vein of your hearts, that you had no more care of your souls. Yet there is grace offered, if we will not shut our hearts and wils against it, and refuse our own mercy; but how long God will yet wait thy leisure, or how soon he will in his so long provoked Justice, pronounce thy irrevocable sentence,

tenace, thou knowest not; nor canst thou promise thy self a minutes time: Which being so, if thou hast either care or wit, Repeat thee, and return while the day of grace and salvation lasteth, before anguish and trouble take hold upon thee, as travell upon a woman with child. Yea, Break off your sinnes by righteousness, and your iniquities by shewing mercy to the poor. Why will you provoke the Lord to anger? Are you stronger then he? Behold him guarded with millions of his mighty Angels, and think not that leaves of stubble, will be strong enough to stand against the fury of that great Judge, the God that in his wrath, is a consuming fire, Heb. 12. 29. Yea, look Revel. 20. 10. and bethink thy self, how thou wilt brook, to be cast into a dolefull disconsolate dungeon, to ly in utter darkness in eternal chaines, in a little ease, a no ease for ever and ever. Canst thou indure to dwell with the devouring fire? with the everlasting burning? It is an argument so considerable, that the very thought thereof, hath wrought so with some devoute persons, that it caused them to have those words of the Prophet *Isaiab*, Chap. 33. 14. to be written in letters of gold, upon their chimney peeces: *Who is able to live for ever, in a consuming fire, and amidst eternal flames?* Others we read of, that upon the violence of any temptation to sinne, would lay their hands on burning coales; and finding themselves not able to endure it, would say; O how unable shall I be, to endure the pains of hell fire, which exceeds this fire, as this fire exceeds fire painted upon a wall. And this they found omnissufficient to bridle and restrain them from taking pleasure in wickedness, or harkening to Satans solicitations. Nor needs there any more (as one would think) to make and keep thee penitent, innocent, circumspect, didst thou but give thy self leave to believe, and seriously consider of it; as I dare refer the case to thy present thoughts: for confident I am, thou wouldst not endure here, to hold thy hand in a fry Crucible, the space of a day or an hour, for all the worlds wealth and splendour. How then? (if thou bethinkest thy self) Wilt thou hereafter endure that, and ten thousand thousand times more, for millions of millions of ages? And indeed, if men were really perswaded thereof in their consciences, then would they be afraid of those flames, and fearing them, they would seek to avoid them. But when they believe not an Hell, they fear it not, and then not fearing it, they fall unawares, and unavoidably into it; and so they go hence into hell, to feel that there, which they would not believe here. And most just it is, that such fools should be made wise, by being *beat with their own rod*.

See 4. It's enough to amaze a man, to think how the custom of sinne befores men; God hath endowed them with reasonable souls; yea, he hath sent his Gospel amongst us, and revealed to us his will in every needfull thing; but by loss of conscience, many become Atheists; and by loss of reason, they become meer beasts. Nor can there be any beast more brainlesse, then a senseless and inconsiderate Sensualist; as what can

can any wise man think? God hath set life and death, ~~heaven~~ and hell before us; and given us our choice: offering Heaven to all that will confide in, serve and obey him; threatening Hell, in case we forsake him, to serve sin and Satan: but these men have not faith to believe either. Yea, being *fleshly*, not having the Spirit; they can believe nothing but what they are led to by sense. Otherwise, did men but really believe either of these, they would not instead of obeying *Christ's Gospel*, make the world only their god, and pleasure or profit alone their Religion.

Men fear a *Goal*, more then they fear Hell: and stand more upon their silver, or *sides smarting*, then upon their souls: and regard more the blasts of mens breath, then the fire of God's *wrath*: and tremble more at the thought of a Serjeant, or Bayliff, then of Satan and everlasting perdition. Else they would not be hired with all the worlds wealth, multiplied as many times as there be sands on the Sea-shore; to hazard in the least, the loss of those everlasting joys before spoken of: Or to purchase and plunge themselves into those caseless and everlasting flames of fire and brimstone in Hell: there to fry body and soul, where shall be an innumerable company of devils and damned spirits to affright and torment them, but not one to comfort or pity them.

We read in Ecclesiastical History, that Waldus a rich Merchant of Lyons in France, seeing one drop down in the streets, went home, repented, changed his life, studied the scriptures, and became a worthy Teacher, Father, and Founder of the Christians called Waldenses. Nor can I think of a better, or more prevalent way, to make men hate sin, and love holiness, then the continual meditation of these four things: The hour of Death, the day of Judgment, the borrowrs of Hell, and the joys of Heaven. And certainly, if these things move thee not, thou art in a worse condition then Felix, or Belshazer; yea, then the Devils themselves; for they believe them, yea quake and tremble to think of them, as being still in a fearfull expectation of further degrees of actual torments, Mat. 8. 29.

Eccl. 5. True, it is usual with such to think there is no God: for whom it would make, that there were none, and what we would have to be, we are apt and prone to believe. Besides, prosperity does so tympanize mens souls, and intrance them from themselves, that they forget they had a Maker. Who is God, saith Pharaoh? There is no God, saies Nebuchadnezar. What God can deliver out of my hand, saith Rabshakeh? I am God, saies Alexander. But Nebuchadnezar found there was a God, Pharaoh found what that God was; Rabshakeh found to his cost, that there was an Almighty God, able to deliver in the valleys, as well as on the Hills: Alexander found he was not as he supposed, and confest that he knew himself mortal by two things, viz. sleep and lust: And so it shall fare with these fools in the end. They that would Stultiz are in culpa, shall be forced sapere in pœna, vengeance shall make them wise, whom sin hath made and left foolish.

At least on their death-beds, they would give all the world to be sure there were no *Hell*; though all their life, they supposed it but a fable or fiction. How oft do those *Russians* that deny God at the *Tap-house*, preach him at the *Gallowes*, and confess that in sincerity of heart, which they oppugned in wantonness? And not seldome are the most lethargized consciences so awakened ere they go to *Hell*; that *Spiralike* they depart desolate, and desperate, in and into those *hellish horrors*.

At least in *Hell*, they shall know there is a righteous God that will reward every man according to his deeds; and confess that what they once vainly imagined, was but imagined; there may be *Atheists* on earth, there are none in *Hell*.

A *Pope* of *Rome*, being on his death-bed said; now comes three things to tryal, which all my life I have made doubt of: Whether there be a God, a Devil, and whether the soul be immortal. It was not long ere he was fully resolved with a vengeance, and so shall you Oh ye fools when that hour comes; though for the present, you flatter your selves saying; I hope to speed as well as the best.

Nothing more certain then death. Among *Laws* some are antiquated, as that of divorce; some changed, as that of circumcision; some dispensed withall, as that of the *Sabbath*; (in case of necessity, *Mat. 12. 1.*, to 14.) but this *statutum est*, that all shall die and come to judgment, is neither antiquated, nor changed, nor dispensed with. Thy pulse may leave beating, before thou canst fetch thy breath.

*Sec. 6.* Nor are any so confirmed in *Atheism*; but some great danger makes them fly to the aid of a divine power, as *Plato* speaks. Extremity of distress will send the prophane to God; as the drowning man stretcheth out his hand to that bow, which he contemned whilest he stood safe on the shore. Even *Sardanapalm*, for all his bold denying a God; at every hearing of thunder, was wont to hide his head in a hole. And the like is recorded of *Cajus Caligula* that wicked, and incestuous Emperour; that notable scorner, and contemner of God. And indeed, there is not any heart in the world so secure, that hath not some flashes of fear that seize on them, like an arrest of *Treason*; even in their greatest jollity. For conscience cannot but sometimes look out of it self, and see what it would not.

The consciences of wicked men can never be so charmed, or overruled, either by arguments, or the temptations of *Satan*, that they can let go the sense of a Godhead. We are all born *Idolaters*, and choose rather to adore the *Sunne*, the *Moon*, or what not, rather then not acknowledge a Deity. Yea you may sooner get a conscience to believe all the *Fables* in the *Papish Legend*, or *Turkish Alcaron*, then that this universal frame is without a mind.

And indeed, if they did not in some part believe a judgement to come, they should be worse then the very *Devils* themselves. There

is no Hell, what Devil will so affirm? they know it, and feel it. Why, sayes the Legion to Christ, art thou come to torment us before the time? Mat. 8. 29. And shall not men tremble to deny, what the Devils confess? sayes Chrysostome.

So that this is the case of wicked men: they do in some sort believe there is a God, a Hell, &c. (especially when they admit conscience into their counsel) but they do not fully believe it, because they stifle conscience, and stop their own ears, would flatter their hearts with a contrary opinion; that so they may quietly go on in their sinful courses, without detection or check. Whence that expression of the Psalmist, The fool hath said in his heart there is no God, Psal. 53. 1. In his heart he hath said it, but in his heart he never totally believed it: Never fool ever thought so peremptorily; he would fain have it so; he cannot believe it is so; it is an opinion which he suggests to his heart, not which his heart suggests to him; and this makes him fearfull to die, and to die fearfully. Yea come to him at that hour, had he as many Provinces as Asbuerosh had; he would give an hundred six and twenty of them, to be sure of it. So that the summe of all is, They believe when they can no longer help it, when they are forced unto it, by feeling the wrath of God upon their carcases, or consciences, as not seldome they do; For some flagitious persons God punisheth even here, least his providence; but not all, least his patience, and promise of a general judgement, should be called in question.

Self. 7. In the mean time, we may judg of their belief, by their life: Can any man think, that a lively faith, is the mother of pride, drunkenness, adultery, contempt of Religion, and all goodness; oppression, swearing, prophaneing the Lords day; ignorance of the first principles of Christianity, &c? A mans faith to God, is seen by his faithfullness to men; Shew me thy faith by thy works, sayes St. James, (that is) thy invisible belief by thy visible life; for the hand is the best commentary of the heart. What a man does, I am sure he thinks, not alwayes what he speaks. Men may say they believe there is an Hell, and a Heaven: but surely, they would never speak as they speak; think as they think; do as they do; if they thought that their thoughts, words, and actions, should ever come to judgement. If men believed that Heaven were so sweet, and Hell so intolerable as the Word makes them; they would be more obedient upon earth. The voluptuous, and covetous, would not say, take you Heaven, let us have money, pleasure, &c.

Athenagoras told the Emperour in the Primitive times, that there was not one of the Christians evil manured; unless they were such as for some by and sinister ends dissembled themselves Christians. And Tertullian sayes of the Christians in his time, Non aliunde noscibiles, quam de emendatione vitiorum. And Chrysostome speaketh of many in his dayes, whose lives were angelical, they so walked up to their principles; but now how is the case altered? when it is well known to Merchants,



*Merchants*, and others that travail into *ferrain parts*; that the very *Turks*, and *Infidels*, are more *just* and *temperate*, then the common sort of *Christians*.

It is the happiness of these cold times, that we are not put to the hot swe, for trial of our Faith and Love. If the wheel should turn, (which God in mercy forbid) how many would turn from Christ, rather then burn for him? True, Gods seed is sown, but the Devils fruit comes up; and like the Jews, we bring Christ vinegar when he thirsts for wine. But what a shame? What a prodigy is this? We are bound to praise God above any Nation whatsoever; (For what Nation under Heaven enjoys so much light, or so many blessings as we?) above any creature, for all the creatures were ordained for our sakes; and yet of all Nations, of all the creatures, we are the most wicked, disobedient, and ingratefull.

Thou believest in Christ, and hopest to be saved by him, but thou wilt neither imitate his actions, nor follow his Precepts. How does this hang together? Let me ask thee a question or two, that may convince thee of thy unbelief, if thou hast either reason or sense, let conscience make the answer, and then if thou yeeldest not, I will give thee over, as the Physician his Patient, when he is past all hope of recovery, Jer. 51. 9. Nor would I have thee read this Book any further. Now that I may remove all prejudice and partiality which too oft blinds, take thy very case in the person of another, the which being my last farewell, would be the more diligently hearkened unto; the case is this: If a Physician should say to his Patient, here stands a cordial, which if you take, will cure you; but touch not this other vial, for that is deadly poison; and he wittingly refuseth the cordial to take the poison, will not every one conclude, that either he believed not his Physician, or preferred death, before life. If Lots Sons-in-law had believed their Father, when he told them the City should suddainly be destroyed with Fire and Brimstone, and that by flying, they might escape it, they would have obeyed his counsell. If the old World had believed, that God would indeed, and in good earnest, bring such a flood upon them as he threatned, they would have entered into the Ark; and not have scofft at Noah for building it. So if you did firmly believe what God in the Scriptures speaks of Hell, you would need no intricacies to avoid the same.

*Self. 8.* But alas, men of thy condition are so far from believing what God threatens in his Word against their sins, that they bless themselves in their hearts, saying we shall have peace, although we walk according to the stubbornnesse of our own wils; so adding drunkennesse to thirst, Deut. 29. 19. Yea, they preferre their condition before others, who are so abstemious, and make conscience of their waies, thinking that they delude themselves with needlesse fears and scruples, 2 Kings 18. 22, 30, 33, 35.

Yea,

Yea, How is it possible, that any wicked man should believe what is written of Gods justice and severity, in punishing sinne with eternal destruction of body and soul? For if they did really and indeed believe God, when he saith, that neither fornicatours, nor thieves, nor murtherers, nor drunkards, nor swearers, nor raylers, nor lyars, nor covetous persons, nor unbelievers; nor no unrighteous persons shall inherit the Kingdom of Heaven, but shall have their part and portion in that lake which burneth with fire and brimstone, which is the second death, 1 Cor. 6. 9, 10. Revel. 21. 8. they durst not continue in the practice of these finnes, without fear or remorse, or care of amendment. Yea, if they did in good earnest believe, that there is either God or Devil, Heaven or Hell, or that they have immortal souls, which shall everlastingly live in blisse or woe; and receive according to what they have done in their bodies, whether it be good or evil, 2 Cor. 5. 10. They could not but live thereafter, and make it their principal care, how to be saved.

But alas, they believe what they see, and feel, and know; they believe the Laws of the Land, and know that there are Stocks, and Bridewells, and Gaols, and Dungeons, and Racks, and Gibbers for Malefactors; and this makes them abstain from murther, felony, and the like: but they believe not things invisible, and to come: For, if they did, they would as well, yea much more fear him that hath power to cast both body and soul into Hell, as they do the temporal Magistrate, that hath only power to kill the body. They would think it a very hard bargain, to win the whole world and lose Heaven, and their own souls, Luke 9. 25. Yea, if they did but believe an Hell, there would be more danger of their despair then of their security. But if visible powers were not more feared then the invisible God, and the halter more then Hell; (natural men being like beasts, that are more sensible of the flash of powder, then of the bullet,) the world would be over-run with our-age. And hence it is, that they live like beasts, because they think they shall die like beasts, without any answer for what they have either acted or left undone. But I hope better things of thee Christian Reader, and such as accompany salvation. And so much of the first Use. But

#### CHAP. XXIII.

*Sect. 1.* Secondly, Are the joys of Heaven so unspeakable and glorious? How then should we admire the love and bounty of God, and bless his name, who for the performance of so small a work, hath proposed so great a reward? And for the obtaining of such an happy state, hath imposed such an easie task. Yea more, is Heaven so unspeakably sweet and delectable, and Hell so unutterably dolefull? Then let nothing be thought too much, that we can either do or suffer for Christ, who hath freed us from the one, and purchased for us the other. Though indeed, nothing that we are able to do or suffer here, can be compared

compared with those woes we have deserved in Hell, or those joys we are reserved to in Heaven. And indeed, that we are now out of Hell, there to fry in flames of fire and brimstone, never to be freed, that we have the free offer of grace here, and everlasting glory hereafter in Heaven; we are only beholding to him. We are all by nature, as traitours, condemned to suffer eternal torments in Hell fire, being only reprieved for a time: But from this extremity, and eternity of torment, *Jesus* hath freed and delivered us.

O think then! yea, be ever thinking of it, how rich the mercy of our Redeemer was, in freeing us, and that by laying down his own life to redeem us. Yea, How can we be thankfull enough, for so great a blessing? It was mercy bestowed, and a way found out, that may astonish all the sons of men on earth, and Angels in Heaven! Which being so, let us study to be as thankfull as we can. Hath *Christ* done so much for us, and shall we deny him any thing he requireth of us? Nor can any one in common reason, meditate so unbottomed a love, and not study and strive for an answerable and thankfull demeanour. If a friend had given us but a thousand part of what God and *Christ* hath, we should heartily love him all our lives, and think no thanks sufficient: What price then, should we set upon *Jesus Christ*, who is the life of our lives, and the soul of our souls? Do we then for *Christ*s sake, what we would do for a friends sake: Yea, let us abhor our selves, for our former unthankfulness, and our wonderfull provoking of him. Harken we unto *Christ*s voice, in all that he saith unto us, without being swayed one way or another, as the most are. For as *Pilate* condemned *Christ* for fear of *Cesar*, or as *Herod* beheaded *John Baptist* to please the people, or as *Ahab* committed *Michaia* to prison out of hatred, or as *Felix* delayed the hearing of *Pauls* cause, and would not free him, though he found him innocent, because he looked that some bribe should have been given him; so commonly, some by or base end or other, bears sway with men of the world. But let us, whom *Christ* hath redeemed, express our thankfulness, by obeying all that he saith unto us, whatever it shall cost us, since nothing can be too much to endure for those pleasures which shall endure for ever. Yea, if the love of gain, makes the Merchant refuse no adventures of Sea; If the sweetness of honey, makes the Bears break in upon the Hives, concerning the stings; Who would not obtain Heaven at any rate, at any cost or trouble whatsoever?

In Heaven is a Crown laid up for all such as suffer for righteousness, even a Crown without cares, without rivals, without envy, without end; And is not this reward enough, for all that men or devils can do against us? Who would not serve a short apprenticeship in Gods service here, to be made for ever free in glory? Yea, Who would not be a *Philpot* for a moneth, or a *Lazarus* for a day, or a *Steven* for an hour, that he might be in *Abrahams bosom* for ever? Nothing can be too much to endure, for those pleasures

pleasures that endure for ever. Yea, what pain can we think too much to suffer? What little enough to do, to obtain eternit<sup>y</sup>? for this incorruptible Crown of glory in Heaven? 1 Pet. 5. 4. where we shall have all tears wiped from our eyes. Where we shall cease to sorrow, cease to suffer, cease to sin. Where God shall turn all the water of our afflictions, into the pure wine of endlesse, and unexpressible comfort. Yea, had *Queen Elizabeth* but foreknown, whiles she was in Prison, what a glorious reign she should have had for forty and four years after it, she would never have wisht her self a *Milk-maid*, as she was often heard to do. But certainly, nothing can be too much to endure, for those pleasures which shall endure for ever.

*Set. 2.* You shall sometimes see an hired servant, venture his life for his new Master, that will scarce pay him his wages at the years end; and can we suffer too much for our Lord and Master, who giveth every one that serveth him, not *Fields and Vineyards*, as *Saul* pretended, 1 Sam. 22. 7, &c. nor *Towns and Cities*, as *Cicero* is pleased to boast of *Cesar*; but even an hundred-fold more then we part withall here in this life, and eternal Mansions in Heaven hereafter, Joh. 14. 2.

*S.* Paul saith, Our light affliction which is but for a moment, causeth us a far most excellent and eternal weight of glory, 2 Cor. 4. 17, 18. Where note the incomparable and infinite difference, between the work and the wages: light affliction receiving a weight of glory; and momentary affliction, eternal glory. Suitable to the reward of the wicked, whose empty delights live and die in a moment; but their unsufferable punishment is interminable and endlesse. Their pleasure is short, their pain everlasting; our pain is short, our joy eternal. Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of life, Jam. 1. 12. a Crown without cares, without rivals, without envy, without end And nothing we suffer here, can be compared, either to those woes we have deserved in Hell; or those joyes we are reserved to in Heaven. Think we then but upon those two places; and the remembrance thereof is enough to raise up our souls from our selves; and make us even contempt, and slight what ever our enemies are able to do: as our Forefathers did the flames.

And what though thy sufferings be never so sad?

*The gain with hardnes, makes it far less hard:*

*The danger is great, but so is the reward.*

The sight of glory future, mitigates the sense of misery present. As *Jaacobs* service seemed the lighter, by having his beloved *Rachel* alwaies in his eye. The poor Traveller thinking on his *Inn*, goes on more cheerfully. And the Bond man, by calling to minde his year of *Jubilee*. So that if we droop at present, it is for want of considering the future. Wherefore,

*Eye not the stream thou wad'st through:*

*But the firm land thou tendest to.*

Compare the seed-time with the harvest: look up from the root to the fruit.

*Said. Lazarus* was for a time extream miserable; what then? his sorres and sorrows soon ceased, but his joyes shall never cease: his pain did soon passe, his joy shall never passe away.

Well then, does the malignant world slight and scorn us, accounting us the very scum and off-scouring of men? it is because they know not the worth of our high and heavenly calling in Christ Jesus. Another manner of advancement, then if we were made Emperours of the whole world. So that it is but turning our eyes, from things temporall to things eternall; and from things we see here downward, do but make a proff-thive upward: and the beholding of earthly things, will beget heavenly thoughts in us.

And let this be our comfort, amidst all the discouragements of this life, that when once the earthly tabernacle of this body wherein we sojourn, shall be dissolved, we have a building of God, not made with hands, but eternall in the Heavens, 2 Cor. 5.1. Yea how should we long to lanch forth into this fullnest of light; to dive into this bottomless depth of glory! to dwell in that unapproachable brightnes, which is reserved to the last day; when Christ Jesus shall present us, glorious and pure to his Father, without spot or wrinkle?

*Sell. 3.* Thirdly, How is it possible he should dote upon these transitory things below, that but seriously thinks upon what is reserved for us in Heaven? As, Oh the folly and madnes of those, that prefer Earth, yea Hell to Heaven, time to eternity, the Body before the Soule; yea the outward estate before either soul or body! These are the worlds fools; who care not what their end is, so their way may be pleasant. Meer children, that prefer an Apple before their Inheritance! besotted sensualists, that see not how their present pleasures soon vanish like smoke. That consider not how this life of ours, if it were not short, yet it is miserable, and if it were not miserable, yet it is short. That suffer themselves to be so bewicht with the love of money; and their hearts to be riveted to the earth; to be so enslaved to their lust, to make gold their god, and commodity the stern of their consciences. For else the one would fly from present finfull pleasures, with as great zeal, as now they seek after them. Neither would the other like Judas, sell Christ for thirty pence; who is not to be valued with many millions of worlds: did they but seriously think of those treasures of wisdom and riches, Col. 2.3. that will never fade; those comforts that are everlasting: They would not be such fools, as to better their estates, by making themselves worse; nor impoverish their souls, to enrich their bodies. Much less would they sell both soul and body, to purchase a great estate: which when gotten, they have not power to partake of. For such is their foolishness, they never think that dear, which stands them in no less price then their own souls. For in them is that fulfilled; *Nihil cuique se vilum*; The vilest, basest and cheapest thing we have, we hold our selves.

But let it not be so with us, let us take care of our bodies, our corruptible members; but much more of that noble part our immortall souls; since the

contrary were to prefer the casket before the jewel, the shell before the pearle.

SECT. 4. Fourthly, Is *Hell* and eternall misery, the reward of sinne? what folly is it then, or rather *madness*; for the small pleasure of some base lust, some paltry profit, or fleeting vanity, (which passeth away in the very act, as the taste of a pleasant drink, dieth so soon as it is down,) to bring upon our selves in another world, *torments without end, and beyond all compass of conceit.*

Fifthly and lastly, Is it so? that God hath set before us *life and death, Heaven and Hell*, as a reward of good and evil; leaving us as it were to our choice; whether we will be compleatly and everlastingly happy or miserable: with what resolution and zeal should we strive, ~~and~~ make our calling and election sure? not making our greatest business, our least and last care. I know well, thou hadst rather when thou diest, go to reign with Christ in his kingdom for evermore; then be confined to a perpetuall prison or furnace of fire and brimstone, there to be tormented with the Devil and his Angels. If so, provoke not the Lord, who is great and terrible, of most glorious majesty, and of infinite purity; and who hath equally promised salvation unto those which keep his Commandements; and threatened eternall death and destruction to those who break them. For as he is to all repentant sinners, a most mercifull God, *Exod. 34. 6.* so to all wilfull and impenitent sinners; he is a consuming fire, and a jealous God, *Heb. 12. 29. Deut. 4. 24.* Many men take liberty to sinne, and continue in a trade of sinne, because God is mercifull: but they will one day find that he is just as well as mercifull. There is mercy with God (saith the Psalmist) that he may be feared; not that he may be despised, blasphemed, &c. *Psalm. 130. 4.* Yea know this, and write it in the table-book of thy memory, and upon the table of thy heart; that if Gods bountiffulness, and long-suffering towards thee, does not lead thee to repentance; it will double thy doom, and encrease the pile of thy torments. And that every day which does not abate of thy reckning, will encrease it: And that thou by thy hardness, and impenitency, shalt but treasure up unto thy self wrath, against the day of wrath, and the declaration of the just judgement of God, *Rom. 2. 4, 5, 6.*

Again it is further considerable, that we have to deal with a Judge, unto whose eyes all things are open and uncovered; and shall not the righteous Judge of all the world do right without passion, favour, or affection? Take we heed then of provoking this Lord to anger; are we stronger then he?

Now this Judge hath told us, that we must give an account for every idle word we speak, *Mat. 12. 36.* much more then for our wicked actions; therefore beware what thou dost against him. Latimer took special care to the placing of his very words, in his answer to the Bishops when they examined him; so soon as he heard the pen walking in the Chimney, behind the cloth.

Men may dream of too much strictness in holy courses; but they do

do not consider the power, the purity, and strictnesse of the Judge: He who brings even idle words to judgement, and forgets not a thought of disobedience; How will he spare our grosse negligence and presumption? how our formality and irreverence in his service? much more our flagitious wickednesse?

Furthermore, it is sufficient that we have spent the time past of our life in the service of sinne and Satan, and gone on so farre in the worlds road that leads to Hell and destruction. Yea if our eyes were but opened to see in what a condition we are content at present to continue in; we should need no entreaty to turn our course another way. Luther saies, that if a man could perfectly see his own evils, and the misery that attends them; the sight thereof would be a perfect Hell unto him; and this indeed might prove to be his way to Heaven: for then, and not till then, a man sees what need he hath of a Saviour: and then he begins rightly to prize the joyes of Heaven; when he sees he hath escaped the flames of Hell.

*Self. 5.* Wherefore as you ever expect or hope for Heaven, and salvation; as you would escape the tormenting flames of Hell-fire; cease to do evil, learn to do well. For Sanctification is the way to Glorification, Holinesse to eternal Happinesse.

The old Romans did so contrive their Temples of Vertue and Honour, that one could not come into the Temple of Honour, but he must first passe through the Temple of Vertue. And such is the Christians way to preferment; he must pass to glory, by grace: If we would have God to glorifie our bodies in Heaven; we also must glorifie God in our bodies here on earth. For them that honour me, I will honour, saith the Lord, and they that despise me, shall be lightly esteemed, 1 Sam. 2. 30. He that does justly, loves mercy, and walks humbly with his God, Mic. 6. 8. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour: nor taketh up a reproach against his neighbour: He in whose eyes a vile person is contemned, while he honoureth them that fear the Lord: He that sweareth to his own hurt, and changeth not: He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: He that putteth not his money to usury, nor taketh a reward against the innocent: He that doth these things shall never be moved; but shall dwell safely on high in a secure place, inaccessible to all enemies, and utterly impregnable: He shall abide in Gods Tabernacle, or holy hill, Psal. 15. Isa. 33. 15. These three parallel places can never enough be thought on. And above all, take heed of that reprobate yet common error; of only believe and thou shalt be saved, to matter how we live: For the same Devil that now flatters you with hopes of mercy, and will not let you see your sinnes, during the presumption of your life; will open them in the desperation, that shall wait on you at death, or in Hell; as it is said with the rich man, Luk. 16.

who when he was in *Hell* lift up his eyes to *Heaven*, but never before, ver. 13. those scorching flames opened them to purpose. And indeed *Satan* seldom lets us see our folly, till we be plunged in some deep extremity; but then he writes it in capital letters, and pins the same on our palmes, or foreheads, like one riding to the *Pillory*; especially on our death-beds, he shewes us all our misdeeds in multiplying glasses.

That subtil Syren, with Orphian ayres, and dexterous warbles, leads us to the flames of *Hell*, and then derides us with contempt and triumph! like a cunning *Curtizan*, that dallies the *Ruffian* to undo himself; and then payes him with a sneer and scorn. Take heed it prove not thy case at last: for if you will give more credit to your deceitfull hearts, and to Satans suggestions, than to what God speaks; (as *Eve* when she eat the forbidden fruit) God will leave you to be confuted by fire and brimstone. If you will not believe what is written, you shall feel what is written.

Self. 6. Nor needs there any more to confirme this point, then the severity which God sheweth to his own, when they sinne against him. As what think you, if the godly suffer so many and grievous afflictions here; what shall *Christs* adversaries suffer in *Hell*? If *Sampson* be so punished, shall the *Philistims* escape? If in this life the Devil by Gods permission doth so grievously afflict the Saints; how grievously shall he torment the damned, who are given up to his power for ever?

The Lord the better to shew us his rich mercy in our deliverance is pleased sometimes to cast a flash of this fire into our consciences; That worm we sometimes feel gnawing and griping there, and that little flea-biting, that short twitch, how intollerable is it? Oh think then how much it concerns thee to use all possible meanes, whereby to escape Gods indignation? Yea I pray God, give us all the grace to fear it, and care to avoid it. O good God, grant unto us that we may so think upon *Hell*, that we may never fall into it.

And now for conclusion: Are the joyes of *Heaven* so unspeakable and glorious, the torments of *Hell* so wofull and dolorous; then it behooves all Parents and governours of Families, to see to their children and servants souls; and that they miscarry not through their neglect. As tell me, will not their blood be required at your hands, if they perish through your neglect? will it not be sad to have children and servants rise up in judgement against you, and to bring in evidence at the great Tribunal of *Christ*? saying, Lord, my Father never minded me, my Master never regarded me; I might sinne, he never reprov'd me; I might go to *Hell*, it was all one to him: will not this be sad?

Secondly, If it be so, Let children and servants consider, that 'tis better to have lust restrained, then satisfied; 'tis better to be held in, and restrained from sinne; then to have a wicked liberty. Be not angry with those who will not see you damn your soules, and let you alone: they are your best friends. Fear the strokes of Gods anger, be they spiritual or eternall, more then the strokes of men. What's a fester to a Dungeon? & allows to *Hell*-fire?

Give



Give not way to imaginary, Speculative, heart-sinnes: Murder in the heart, uncleanness in the eye, and thoughts given way to, will come to actual murder, and bodily uncleanness at last. Keep Satan at a distance; if he get but in, he will be too hard for you. And let so much serve to have been spoken of Heaven and Hell: upon the one I have stood the longer, that so I might if God so please, be a means to save some with fear, plucking them out of the five of Gods wrath, under which (without repentance) they must lie everlastingly.

And for the other, I have like the Searchers of Canaan, brought you a cluster of grapes to give the Reader a tast thereby, of the plentiful vintage we may expect, and look for in the heavenly Canaan. To which God the Father, who hath prepared it; God the Son, who hath purchased it for us; and the blessed Spirit, that giveth the season thereof, in their good time vouchsafe to bring us: for Jesus Christ his sake, to whom with the Father, and the Holy Ghost, three persons, and one immortal, Almighty, invisible, and only wise God, be all honour, glory, blessing, praise, and thanksgiving, now and for ever, Amen.

Now if any would truly know themselves, and how it will fare with them in the end; let them read the whole Book, out of which this is taken; viz. *The whole duty of a Christian*. Which Book is licenced by John Downname and Thomas Gataker.

When this (being but a sheet) was given gratis, a hundred in a day fetcht of them, perhaps many out of wantonness (though it is dangerous jesting with edged-tools) while others out of modesty, (as having more manners then did them good) wanted courage to call for them: Wherefore to prevent each extreme, both this and two other Books (no less considerable,) are all to be had for a Penny, in Bures-head Court by Cripplegate, at the first house on your left hand. If it shall occasion any to look Heaven ward, or to acknowledg more sweetness in Divinity then in History or Poetry (which in these Atheistical times few have the wit to do) let Drunkards and Swearers mock on. Yea when absent (like Luther from the power of Rome) let them smire me too: For if those that are got out of Satans clutches, shall think good to give or lend them to their carnal acquaintance: it may prove one notable way to defeat that Grand Imposte, who is more industrious to damn souls, then the best are to save them.

*If this is to be vile, I will yet become more vile, 2 Sam. 6. 22.*

---

To such as for my great love, and no little cost do hate me; and for using the likeliest means to stop them in their way to destruction, do scoff, and traduce me.

*Who so rewardeth evil for good, evil shall not depart from his house, Pro 17. 13.*

**B**Ut are you Christians? or do you own him that made you, and that hath bestowed so many millions of mercies upon you? 1 Pet. 1. 18.

2 Pet. 1.4. If so, fight not for *Satan* against your *Saviour*, 2 Chron. 13. 12. Acts 5. 39. & 23. 9. who hath done and suffered so much for you, Rom. 4. 25. & 5. 6, to 20. & 6. 23. & 8. 2. Rev. 1. 5. 1 Pet. 2. 24. For this is an unkindness, next door to unpardonable, Mark 3. 22, 29, 30. Hate me not to the death, for shewing you the way to eternal life, Acts 11. 14. as those *Libertines* did Stephen, Acts 7. 54. and the *Jews* Christ, Matth. 27. 27. Or if you do, what shall you gain, or I lose thereby? when this your malice is a sure token to you of perdition, but to me of salvation? as the Apostle tells you, Phil. 1. 28. *Ismael* did but flout *Isaac*, yet for that flout, he is by the Holy Ghost branded for a persecutor, and shall fry in hell flames everlastingly, Gal. 4. 29. Those little children, 2 King. 2. did but mock *Elisba*, but for that mock, two and forty of them were devoured by wild bears, ver. 24. *Cham* did but deride *Noah*, but what alone brought his *Fathers* curse upon him, and Gods upon that, Gen. 9. 25. which Prophetically curse, lies so heavy upon *Chams* posterity (the *Ethiopians*) to this day, (though almost four thousand years since) and they are so devoted to slavery, that *Parents* will sell their own children to be slaves, to such as trade in *Negroes*. And yet the most dreadfull part of the curse, lies upon them in spirituals, there being few of *Chams* posterity in any age of the world, that have ever been taken into the Church. Wherefore take heed of mocking or scoffing at Religion, or the Religious: for (as the *Serpents* hissing, sufficiently betrayes his malice, so) that, viz. scoffing alone, infallibly declares you to be the *Serpents* seed, and children of the devil, Acts 13. 10. Gen. 3. 15. Nor is it you, but the devil in and by you; as you may see by Gen. 3. 1, to 6. Eph. 2. 2. Matth. 16. 22, 23. 1 King. 22. 22, 23. Job. 13. 2. Acts 5. 3. And none but a *Cain*, or a devil in condition will envy, because his own works are evil, and his brothers good, 1 John 3. 12. 1 Pet. 4. 4.

But they will not believe that are ordained to perish, Prov. 29. 1. 1 Sam. 2. 25. And as good admonish a bruit beast, as a scorner, Prov. 12. 1. & 13. 1. & 19. 29. For scorners are upon the very threshold of hell, Luk. 16. 31. 2 Chron. 25. 16. As how dreadfully does *St Peter* speak of such; his words are these, and the like: They walk after the flesh in the lust of uncleanness, they are presumptuous, and self-willed, they speak evil of the things which they understand not, they sport themselves in their own deceivings, they are reserved unto the day of Judgment to be punished; (yea, saith the Apostle) as natural bruit beasts, they are made to be taken and destroy'd, (mark that! they are made to be taken and destroy'd) and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness; to whom the blackness of darkness is reserved for ever, 2 Pet. 2. 9, to the end. O wofull and dolefull condition!

Beware then of scoffing at goodness, for there cannot be a greater argument of a foul soul, given up to *Satan* the god of this world, 2 Tim. 2. 26. Eph. 2. 2. 2 Cor. 4. 4. And to prove you a Souldier belonging to that great Red Dragon, that fighteth against *Michael* and his Angels, Rev. 12. Who when his hands are bound, casteth a flood of reproaches out of his mouth against the Church, and the remnant of her seed, which keep the Commandments of God, and

and have the testimony of Jesus Christ, ver. 15, 16, 17.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. But though a sinner do evil an hundred times, and his dayes be prolonged, yet surely I know that it shall be well with them that fear God, &c. Eccles. 8. 11, 12.

Who would know more of these scoffing Atheists, let them read Armour of proof for a weak Christian; against the worlds envy, scoffs and reproaches, upon Gen. 3. 15.

What follows, is both to fill up the sheet, and to occasion or forewarn (more especially) five sorts of Sinners (whom I most fear;) not to forget what they have heard of Heaven and Hell: that is to say, Swearers, Drunkards, Slanderers of their neighbours, Ignorant persons, Unjust and unmercifull men. To the first of these, their faithfull and impartiall Monitor (The Book-giver) presents

A hopefull way to Cure that horrid Sinne of Swearing: Or an help to save Swearers, if willing to be saved: Being an Offer or Message from

H I M, whom they so daringly and audaciously provoke.

Also a Curb against Cursing. By R. Y.

Messenger:

Sir, me thinks you Swear and Curse as if he that made the ear could not hear, Or as if he were neither to be feared nor cared for, who for sin cast the Angels out of Heaven, Adam out of Paradise, drowned the old world, rained down fire and Brimstone upon Sodom, commanded the earth to open her mouth, and swallow down quick Korah and his company; he who smote Egypt with so many plagues, or threw Pharaoh and his host in the Red Sea, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and cast you body and soul into Hell for your odious unthankfulness: yea, it is a mercy beyond expression, that he hath spared you so long.

What, because you are displeased with others, Will you flie in your Makers face? and tear your Saviours Name in pieces? This is worse than frenzie, this is to send challenges into Heaven, and make love to destruction; consider of it, lest you swear away your part in that Blood which must save you, if ever you be saved; yea, take heed lest you be plagued with a witness, and that both here and hereafter: for God (who cannot lie) hath threatned that his curse shall never depart from the house of the Swearer, as it is Zach. 5. 1, to 5. And I doubt not but you are already cursed, though you know it not; That either he hath cursed you in your body by sending some foul Disease, or in your estate by suddenly consuming it, or in your name by blemishing and blasting it, or in your seed by not prospering it, or in your mind by darkening it, or in your heart by hardening it, or in your

conscience by terrifying it, or will in your soul by everlastingly damning it, if you repent not. Wherefore take heed what you do before it prove too late. Yea, my brethren, bethink your selves what God and Christ hath done for you. It is his *maintenance* we take and live on. The air we breath, the earth we tread on, the fire that warms us, the water that cools and cleanseth us, the clothes that cover us, the food that does nourish us, the *delights* that cheer us, the *beasts* that serve us, the *Angels* that attend us, even all are his. That we are not at this present in *Hell*, there to fry in flames never to be freed. That we have the free offer of *grace* here, and everlasting *glory* in Heaven hereafter, we are only beholding to him. And shall we deny this *Lord* that hath bought us? shall we most spitefully and maliciously fight on *Satans* side against him with all our might, and that against *knowledge* and *conscience*? I wish that you would a little think of it.

Or if you regard not your self, nor your own souls good, yet for the Nations good leave your swearing: for the *Lord* (as now we find to our smart) hath a great controversy with the inhabitants of the Land, because of swearing, *Hosca* 4.1.2. Yea, because of oaths the whole land (even the three Nations) now mourneth, as you may see, *Jer.* 23.10. Neither object that ye are so accustomed to Swearing that you cannot leave it, for this defence is worse than the offence: as take an instance. Shall a thief or murderer at the Bar allege for his defence, that it hath been his use and custom of a long time to rob and kill, and therefore he must continue it; or if he do, will not the Judge so much the rather send him to the gallows?

Besides, the objection is false and frivolous, for were you forced to pay three Shillings four pence for every Oath you swear, (as the Law enjoins) or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down, *Jam.* 5.12. you both could and would leave it. Wherefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it: especially after this warning; which in case you do not, will be a fore witness, and rise up in judgment against you another day.

Swearer, Did I swear or curse?

Messenger. Very often, as all here present can witness, and Satan also, who stands by to take notice, reckon up, and set on your score every Oath you utter, keeping them upon Record against the great day of Assize, at which time every Oath will prove as a daggers point stabbing your soul to the heart, or as so many weights pressing you down to Hell, *Rev.* 20.13. & 22.12. As also the searcher of hearts, who himself will one day be a swift witness against Swearers, *Mal.* 3.5. For of all other sinners, the Lord will not hold him guiltless that taketh his Name in vain, as the third Commandment tells you, *Exod.* 20.7.

But who is he, it saies with common Swearers as with persons desperately diseased, whose excrements and filth comes from them at unawares;

for

for as by much labour the hand is so hardened that it hath no sense of labour, so their much sweating causeth such a brassy skin of senselessness to overspread the heart, memory, and conscience, that the swearer sweareth unwiringly; and having sworn, hath no remembrance of his Oath, much less repentance for his sin.

*Sweater.* Alas, though I did swear, yet I thought no harm.

*Messenger.* O fool! What Prince, hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse? that whatsoever he spake with his mouth, yet he thought no ill in his heart? And shall God take this for a good answer, having told us beforehand, *Deut. 28. 58, 59.* that if we do not fear and dread his glorious and fearfull Name, the Lord our God, he will make our plagues wanderfull, and of long continuance, and the plagues of our posterity. Besides, how frequently dost thou pollute and prophane Gods Name, and thy Saviours? the Jews grievously sinned in crucifying the Lord of life but once, and that of ignorance; but the times are innumerable that thou dost it, every day in the year, every hour in the day, although thy conscience and the holy Spirit of grace hath checkt thee for it, a thousand and a thousand times. Dost thou expect to have *Christ* thy Redeemer and Advocate; when thy conscience tells thee that thou hast seldom remembered Him but to blaspheme Him? and more often named Him in thy Oaths and Curses, than in thy Prayers.

*Sweater.* Surely, if I did swear, it was but Faith and Troth, by our Lady the Mass, the Rood, the Light, this Bread, by the cross of the silver, or the like; which is no great matter, I hope, so long as I swore not by God, nor by my Saviour.

*Messenger.* That is your great signorance of the Scriptures, for God expressly forbids it, and that upon pain of damnation, *James 5. 12.* First, our Saviour *Christ* in his own person forbids it, *Mat. 5. 34, 35, 36, 37.* I say unto you, Swear not at all, neither by Heaven, for it is Gods Throne; nor by the Earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black: but let your communication be Yea, Yea, Nay, Nay: for whatsoever is more than these cometh of evil. And then by his Apostle, *Above all things, my brethren, swear not; neither by Heaven, nor by Earth, nor by any other Oath; but let your Yea be Yea, and your Nay, Nay; lest ye fall into condemnation.* *Jam. 5. 12.* Where mark the Emphasis in the first words, *Above all things swear not;* and the great danger of it in the last word, *condemnation.*

If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, *Deut. 6. 13. Isa. 45. 23. & 65. 16. Josh. 23. 7. Exod. 23. 13. Jer. 5. 7.* And the reasons of it are weighty, if we look into them; for in swearing by any Creature whatsoever, we do invoke that Creature, and ascribe to it divine worship; a lawfull Oath being a kind of Invocation, and a part of Gods worship: Yea, whatsoever we swear

swear by, that we invoke both as our witness, surety and judg, *Heb. 6. 16.* and by consequence deifie it, by ascribing and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience of being every where present, and knowing the secret thoughts and intentions of the heart: and likewise an omnipotency, as being Almighty in patronising, protecting, defending, and rewarding us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of those things, thou committest an high degree of gross Idolatry, thou spoilest and robbest God of his glory (the most Impious kind of theft) and in a manner dethronest Him, and placest an Idol in his room.

And as to swear by the Creature makes the sin far more hainous, so the more mean and vile the thing is which you swear by (be it by my sey, by cock and py, hares foot, by this cheese, and such like childish Oaths, which are so much in use with the ignorant and superstitious swarm) the greater is your sin in swearing such an Oath: because you ascribe that unto these basest of Creatures, which is only proper to God, namely to know your heart, and to be a discerners of secret things; why else should you call that Creature as a witness unto your conscience, that you speak the truth and lie not? which only belongeth to God? And therefore the Lord calls it a forsaking of him; as mark well what he saith, *Jer. 5. 7. How shall I spare thee for this? thy children have forsaken me, and sworn by them that are no gods.* And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet *Amos*, If you will, he saith (speaking of them that swore by the sin of *Samaria*) *That they shall fall and never rise again,* *Amos 8. 14.* A terrible place to vain Swearers.

Neither are we to joyn any other with God in our Oaths, for in so doing, we make base Idols, and filthy Creatures, Corrivalls in honour, and Competitors in the Throne of Justice with the Lord, who is Creator of Heaven and Earth, and the supream Judg and sole Monarch of all the World.

Or in case we do, our doom shall be remediless; for the Lord threatneth by the Prophet *Zephany*, *That he will cut off them that swear by the Lord and by Malcham,* which *Malcham* was their King, or as some think their Idol, *Zeph. 1. 4, 5.*

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature, is not only mortal, but rests unpardonable: so long as it is willingly committed, and excused or defended.

*Swearer.* But all do swear, except some few singular ones, and they also will lie, which is as bad.

*Messenger.* You must not measure all others by your own bushell, for although ill Dispositions cause ill suspicions, even as the eye that is bloudshed sees all things red; or as they that have the Jaundies see all things yellow;

yellow; yet know that there be thousands, who can say truly, through Gods mercy, that they had rather chuse to have their souls pass from their bodies, than a wilfull premeditated lie, or a wicked Oath from their mouths; wherefore when you want experience, think the best as Charity bids you, and leave what you know not to the Searcher of hearts.

As for the number of Swearers, it cannot be denied, but the sin is almost universall, and this is it which hath incensed Gods wrath, and almost brought an universal destruction upon our whole Nation; But is not this excuse [*That others do so*] a most reasonless plea, and only becoming a fool; when our Saviour Christ hath plainly told us, that the greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life, Matth. 7. 13, 14. And St John, that the whole world lieth in wickedness, 1 Joh. 5. 19. And that the number of those whom Satan shall deceive, is as the sand of the sea, Rev. 20. 8. & 13. 16. Isa. 10. 22. Rom. 9. 27. And tell me, Were it a good plea to commit a Felony, and say that others do so? Or, Wilt thou leap into Hell, and cast away thy soul, because others do so? A sorry comfort it will be, to have a numerous multitude accompany us into that lake of fire that never shall be quenched.

Besides, it is Gods express charge, Exod. 23. 2. *Thou shalt not follow a multitude to do evil*; and St Pauls everlasting rule, Rom. 12. 1, 2. *Fashion not your selves like unto this world.*

*Swearer.* But I may lawfully swear so I affirm nothing but the truth.

*Messenger.* If you be lawfully called to it, as before a Magistrate, or when some urgent matter constraineth for the confirming of a necessary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controversies, and clearing our own or our neighbours good name, person or estate, and to put an end to all strife, aiming at Gods glory, and our own or our neighbours good, which is the only use and end of an Oath: in which case a man is rather a patient, than a voluntary agent; you may swear, otherwise not.

Neither must we swear at all in our ordinary communication, if we will obey Gods word, as you may see, Matth. 5. 34, 35, 36, 37. Jam. 5. 12.

*Swearer.* Except I swear men will not believe me.

*Messenger.* Thou hadst as good say, I have so often made shipwreck of my credit by accustomed lying, that I can gain no belief unto my words without an Oath: for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a pawn or surety. Neither will any but base bankrupts pawn so precious a jewel as their Faith, or offer better security for every small trifle. Besides, he that often sweareth, not seldom forswear-eth. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

Now if you either believe the Scriptures, or desire to escape that dreadful sentence, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels*, Mat. 25. 41. No longer excuse nor defend it, but repent of it and forsake it; and so much the rather, for that of all other

finnes

Is this sin of Swearing is the most inexcusable. First, because it is a sin from which of all other sins we have most power of abstinence, as I shewed you before; and the easier the thing commanded is, the greater guilt in the breach of it; and the lighter the injunction, the heavier the transgression; as *Austin* speaks, and *Adam* his eating the forbidden fruit sufficiently proves. Secondly, because it is a sin, to which of all other sins we have the fewest temptations; for all thou canst expect by it is, the suspicion of a common Liar, by being a common Swearer; or that thou shalt vex others, and they shall hate thee: for it bringeth not so much as any appearance of good unto us to induce us: for whereas other sins have their severall baits to allure us; some the bait of profit, some of honour, some of pleasure, this sin is destitute of them all, and onely bringeth much loss here, namely of credit and a good conscience; and the loss of Gods favour, and the Kingdom of Heaven hereafter, which is of more value than ten thousand worlds; which shews that thou lovest this sin only because it is a great sin, and swearest out of meer malice to, and contempt of God, which is most fearful; and (as a man would think) should make it unpardonable: I am sure the Psalmist hath a terrible word for all such, if they would take notice of it, *Let them be confounded that transgress without a cause*, Psal. 25. 3.

And no marvell, that this fearfull imprecation should fall from the Prophets mouth? for that man is bottomlesly ill, who loves vice meerly because it is a vice, and because God most strictly forbids it. He is a desperate, prodigious damnable wretch, who (rather then not die) will anger God on set purpose.

But as if Swearing alone would not press thee deep enough into Hell, thou addest *Cursing* to it, a sin of an higher nature, which none use frequently, but such as are desperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghost stigmatize such an one? *His mouth is full of cursing*, Psal. 10. 7. & Rom. 3. 14. *or he loveth cursing*, Psal. 109. 17: and indeed, whom can you observe to love this sin, or to have their mouths full of cursing? but *Ruffians* and *sons of Belial*, such as have shaken out of their hearts the fear of God, the shame of men, the love of Heaven, the dread of Hell, nor once caring what is thought or spoken of them here, or what becomes of them hereafter; yea, observe them well, and you will find, that they are mockers of all, that march not under the pay of the Devil.

And whence do these monsters of the earth, these hellish miscreants, these bodily and visible Devils learn this their damnable *Cursing* and *Swearing*? Are not their tongues fired and edged from Hell? as *St James* hath it, *Jam. 3. 6.* yea, it is the very language of the damned, as you may see, *Rev. 16. 11, 21.* Onely they learn it here before they come thither; and are such proficient therein, that the Devill counts them his best scholars, and sets them in his highest form, *Psal. 1. 1.* And well they deserve it, with whom the language of Hell is so familiar, that blasphemy is become their mother tongue. Besides, it is the very depth of sin, coming



and drinking is the horse way to Hell; whoring and cheating the foot way; but Swearing and Cursing follows Korah, Dathan and Abiram. And certainly, if the infernal Tophet be not for these men, it can challenge no guests. But see how wileless, graceless, and shameless, even the best are that use to curse; for I pass over such as call for a Curse on themselves, saying, *God damn me, Confound me, The Devil take me*, and the like; which would make a rational man tremble to name; because I were as good knock at a dead mans grave, as speak to them.

Thou art crossed by some one, perhaps thy wife, child, or servant; or else thy horse, the weather, the dice, bowls, or some other of the creatures displease thee; and thou fallest a cursing and blaspheming them, wishing them the plague of God, or Gods vengeance to light on them, or some such hellish speech falls from thy foul mouth. And so upon every foolish trifles, or every time thou art angry, God must be at thy beck, and come down from Heaven in all haste, and become thy officer to revenge thy quarrell, and serve thy malicious humour. (O monstrous impiety! O shameless impudency! to be abhorred of all that hear it) now acc'ting notice what he commands in his Word; as, *Bless them that persecute thee, bless I say, and curse not*, Rom. 12. 14. And again, *Bless them that curse you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Christians, 1 Cor. 4. 12.

But this is not one half of thine offence; for whom dost thou curse? Alas, the Creatures that displease thee are but Instruments, thy sin is the cause, and God is the Author, 2 Sam. 16. 11. *Psal. 39. 9, 10. Gen. 45. 8. Job 1. 19.* from whom thou hast deserved it, and ten thousand times a greater loss: but instead of looking up from the stone, to the hand which threw it, or from the effect to the cause; as Gods people do, thou like a Mad Dog, settest upon the stone or weapon that hurts thee. But, in this case, who are you angry withall? Does your Horse, the Dice, the rain, or any other creature displease you? Alas, they are but servants, and if their master bid smite, they must not forbear: they may say truly what *Rabshakeb* usurped, *Isa. 36. 10. Are we come without the Lord?* and all that hear thee may say, as the Prophet did to *Senacherib*, 2 King. 19. 22. *Whom hast thou blasphemed? and against whom hast thou exalted thy self? even against the Holy One of Israel.*

Besides, why dost thou curse thine enemy? (if he be so) but because thou canst not be suffered to kill him. For in heart, and Gods account, thou art a murderer, in wishing him the pox, plague, or that he were banished, or damned. Nor will it be any rare thing at the day of judgment, for sinners to be indicted of murder. For like *Shimei* and *Goliath* to *David*; thou wouldest kill him if thou durst; thou dost kill him so far as thou canst. I would be loth to trust his hands that baues me with his tongue. *David* been at the mercy either of *Shimei* or *Goliath*, and not too long for them, he had then breathed his last.

And what will be the issue? the causeless curse shall not come where a Curser meant it, *Prov. 26. 2.* yea, though thou cursest, yet God will bless,

blest, *Psal.* 109. 28. but thy Curses shall be sure to rebound back into thine own breast, *Psal.* 7. 14, 15, 16. *Prov.* 14. 30. Cursing monthes are like ill made Peeeces, which while men discharge at others, recoil in splinters on their own faces. Their words and wishes be but whirlwinds, which being breathen forth return again to the same place. As hear how the holy Ghost delivers it, *Psal.* 109. *As he loved cursing, so shall it come unto him; and as he loved not blessing, so shall it be far from him. As he cloathed himself with cursing like a garment, so shall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he shall alwayes be girded,* ver. 17, 18, 19. Hear this all ye whose tongues run so fast on the Devils errand, you loved Cursing, you shall have it, both upon you, about you, and in you, and that everlastingly; if you persevere and go on; for Christ himself at the last day, even he which came to save the world, shall say unto all such, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels,* *Matth.* 25. 4. Where they shall do nothing but curse for evermore; for they no farther apprehending the goodness, mercy and bounty of God, then by the sense of their own torments; the effects of his justice, shall hate him, and hating him they shall curse him, *Rev.* 16. 11, 21. They suffer, and they blaspheme: there is in them a furious malice against him, being cursed of him, they recurse him; they curse him for making them, curse him for condemning them, curse him because being adjudged to death, they can never find death; they curse his punishments, because they are so unsufferable; curse his mercies, because they may never tast them; curse the blood of Christ shed on the Cross, because it hath satisfied for millions, and done their unbelieving souls no good; curse the Angels and Saints in Heaven, because they see them in joy and themselves in torment; Cursings shall be their sins, and their chief ease in Hell, Blasphemies their Prayers, *Lachryma* their notes, Lamentation all their harmony, these shall be their evening songs, their morning songs, their mourning songs for ever and ever. And indeed, who shall go to Hell, if Cursers should be left out? Wherefore let all those learn to blest, that look to be heirs of the blessing.

Other Objections follow in this Conference, and are accordingly answered ( with the means of cure prescribed, &c. ) in the ensuing pages which are also printed for such as think these overshoot. But being loth either to surfeit or cloy the Swearer, who is commonly short-breath'd in well doing: and lest adding more should hinder him from reading this ( for Saran and his corrupt heart will not condescend, he shall hold out to hear his beloved sin so spoken against ) it breaks off thus abruptly.

Now think what account you shall give of that you have read, and that here is set before you *life and death, Heaven and Hell,* for you to take your choice: if you will choose to go on and perish, your blood be on your own head, and not on mine, I have discharged my duty. Yea I much fear, the many thousands that of these have been given to Swearers, will increase the damnation of not a few of them: who are the same, and I swear

as frequently after the hearing it, as they did before.

I I. To the second is presented only, *A Glass*, for the Drunkard to see himself in: which was the Spartans way to prevent drunkenness: for they well knew, that no means could cure it, when it was once fallen into, untill (with that *Germondixer*, Luk. 16. 24.) a very drop of water (to alay their excessive heat) shall be denied them.

The Drunkard is a strange Chimæra, more prodigious then any Monster; being in Visage a man, but a Brothens; in Heart, a Swine; in Head, a Cephalus; in Tongue, an Aspe; in Belly, a Lump; in Appetite, a Leech; in Sloth, an Ignavus.

A Jerrie, for excessive devouring; a Goat, for Lust; a Siren, for Flattery; a Hyæna, for Subtilty; a Panther, for Cruelty.

In Envy, a Basilisk; in Antipathy to all good, a Lexus; in Hindering others from good, a Remora; in Life, a Salamander; in Conscience, an Ostrich; in Spirit, a Devil; 1. In surpassing others in Sin. 2. In tempting others to Sin. 3. In drawing others to Perdition.

Even the most despicable piece of all humanity, and not worthy to be reckoned among the creatures which God made. Of which more in the Drunkards Character.

III. To Slanderers, Revilers, and Tale-bearers, as followeth.

These things are abomination to the Lord; a heart that deviseth wicked imaginations, a false witnesse that speaketh lies, and he that soweth discord among bretheren, Prov. 6. 16, to 20.

Ye are of your Father the Devil, for he is a lyer, and the Father thereof, Joh. 8. 44.

The words of a Tale-bearer, are as wounds, and they go down into the innermost parts of the belly, Prov. 18. 8.

Who so privily slandereth his neighbour, him will I destroy, Psal. 101. 5.

Cursed be he that smiteth his neighbour secretly; and all the people, shall say Amen, Deut. 27. 24.

Be not deceived, neither Idolaters, nor Adulterers, nor Revilers, shall inherit the Kingdom of God, 1 Cor. 6. 9, 10.

If any man that is called a Brother, be an Idolator, or an Extortioner, or a Rayler, with such an one eat not, 1 Cor. 5. 11.

A wicked doer giveth heed to false lips, and a lyer giveth ear to a naughty tongue, Prov. 17. 4.

IV. To all that in the midst of such plentiful means of light and grace, are ignorant of these three main points, which every one must of necessity know, or he cannot be saved.

How man was at first Created.

How he is now Corrupted.

How he may be again Restored.

Without knowledge, the soul cannot be good, Prov. 19. 2.

This is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil, Joh. 3. 19.

If our Gospel be hid, it is hid to them that are lost: whom the God of this world hath blinded, &c. 2 Cor. 4. 3, 4.

*About Ignorance and Injustice.*

Pour out thy fury upon the Heathen that know thee not; and upon the Families that call not on thy Name, Jer. 10. 25. Psal. 9. 6.

It is a people of no understanding: therefore he that made them shall not have mercy on them, and he that formed them, will shew them no favour, Isa. 27. 11.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, Hosea 4. 6.

The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them which know not God, 2 Thel. 1. 7, 8.

Take special notice of these Predictions and Testimonies, touching ignorant persons, for they are a notable proof of the very small number of those that shall be saved (set down Mar. 7. 13, 14. and 20. 16. 1 Job. 5. 19. Revel. 20. 8. and 13. 15, 16, 17. Isa. 10. 22. Rom. 9. 27. ) For confident I am, out of sufficient experience, that nineteen of twenty, all the Land over, are ignorant of the very first Principles of Christianity. Of which more in a Tract, intituled, *A Short and sure way to Grace and Salvation.*

*V. To all unjust and unmercifull men.*

The Lord hath shewed thee, O man, what is good; And what doth the Lord require of thee? but to do justly, and to love mercy, and to walk humbly with thy God, Micha. 6. 8.

The wicked borroweth and payeth not again, Psal. 37. 21. Take notice of this you borrowers and runners in debt; for if thou makest no conscience of paying thy debts, the Holy Ghost brands thee for a wicked man. A most dreadful place to millions of Christians, who are more unjust then the worst of Turks or Heathens.

Who so shutteth his eyes at the cry of the poor, he also shall cry himself; but shall not be heard, Prov. 21. 13.

He shall have judgment without mercy, that hath shewed no mercy, Jam. 2. 13.

Go to now, ye rich men, weep and howle, for the miseries that shall come upon you: your riches are corrupted, and your garments moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasure together for the last daies: Behold, the hire of the labourers, which have reaped your fields, which is of you kept back by fraude, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, &c. James 5. 1, to 7.

Depart from me ye cursed, into everlasting fire: for I was an hungred, and ye gave me no meat, &c. Matth. 25. 41, 42, 43.

Consider what hath been said, and the Lord give you understanding in all things.

*F I N I S.*

London, Printed by A. M. and are to be sold (with two and thirty other the like Pieces, composed by the same Author) at Henry Cripps his Shop in Pope-head Alley, and by James Crump in Little Brittain Lane Well Yard. 1658.

ami-

not  
our,

ted

in

no-

of

s-

ent

nd

ch

rd

th

of

ci-

n-

ift

at

3-

ld

id

or

s,

oe

in

n

d

g

e